

SOME
MOTIVES
AND
INCENTIVES.

To the Love of

G O D,
Pathetically Discours'd of
in a Letter to a Friend.

By the Honourable
ROBERT BOYLE.

The Fifth Edition much Corrected,

Let us consider one another, so provoke unto Love.
Heb. 10. 24.

LONDON,
Printed for Henry Herringman, and are to be
sold at his Shop at the Anchor in the Lower
Walk of the New Exchange, 1670.

SOME
 MOTIVES
 AND
 INCENTIVES.

To the

GOD

Pathetically Discouraged
 of

By the Honorable
 ROBERT BOYLE

The Fifth Edition much Corrected


Let me request our readers to provide care
 Feb. 10. 24.

LONDON:
 Printed by Henry Baskin, and others, at
 the Sign of the Ship, in the Strand.



TO
The COUNTESS
OF
WARWICK.

My Dear Sister,

 Expect you should somewhat wonder, that after having for above Eleven years been careful to keep this following Letter from the publick view, and that notwithstanding the Sollicitation (not to say Importunity) of divers Illustrious Persons, and even Your Commands to release it from its Confinement; I should now at length give way to its passing abroad into the
A 2 World,

The Epistle Dedicatory.

World, and its making you a publick and solemn address. Wherefore judging my self oblig'd to give you an account of a Paper, for which you have been long pleas'd so highly and so obligingly to concern your self, I must, to remove your wonder, inform you, That I am reduc'd to this Publication in my own defence. For, whilst I was far from dreaming of permitting this Epistle to pass out of my Closet, it happen'd, that a broken Copy of it did (by I know not what misfortune for me) fall into the hands of a necessitous person, who would needs perswade himself, that by printing it, he might relieve some of his present wants; and thereupon proffer'd to sell the Copy for a sum of Money. But my good fortune leading him to a Stationer, to whom my name was not unknown, he very civilly sent me forthwith notice of the Proposition.

The Epistle Dedicatory.

position that was made him, and after
came himself to acquaint me, that the
Copy about which he had been treated
with, being but One of Two or
Three that were then abroad, some or
other of them would, questionless, soon
find the way to the Press. This unwel-
come Accident did little less trouble
than surprize me; for, besides that it
impos'd on me the Necessity of a Publi-
cation I had so long Declin'd; and be-
sides that I knew, that Com-
posures of a very differing
Nature being expected from
me, the appearing of this, instead of
Them, would make this unwelcome to
many, though it had fewer Imper-
fections than it has: Besides these
things, (I say) my Sight was then,
and is still, so impair'd by a distemper
in my Eyes; and the hours I could dis-
pose of, were so prae-ingag'd to Philoso-

Some Treati-
ses relating to
Experimental
Philosophy.

The Epistle Dedicatory.

phical Themes, that I could not promise my self so much as to read it over before its going to the Printer. But considering after all this, that the Copy I had by me was like to prove more Full, and less Faulty, than any of those that some endeavour'd to obtrude upon the World, I thought it less inconvenient to venture mine own abroad, than to run the hazard of a surreptitious Edition of a Discourse, that could so ill bear the appearing with any other Blemishes than those it brought with it into the World from my Pen. And therefore having put it into the hands of persons, whose eminent abilities, the more knowing part of the Nation has long and justly admir'd, and begg'd their Impartial Opinion and Castigations of it, (giving them entire liberty to Alter or Expunge whatever they dislik'd;) and
finding

The Epistle Dedicatory.

finding (by hastily turning over the Leaves) that their Castigations were only enough to let me see, that they had heedfully read it over ; and were accompanied with encouragements, which care was taken to keep me from looking upon as meer Complements : I let it go to the Press, without so much as having once Perus'd it, or heard it read over, since the Stationer first gave me the Advertisement I told you of. Which I made the less scruple to do, because a Critick, whose Judgment and Piety I much reverence, seriously endeavoured to perswade me, that I ought not in Conscience to decline publishing what he was pleased to think proper to Kindle or Cherish the Flames of Divine Love in the Breasts of the Readers. And my Haste itself did afterwards Promise me these Advantages, That notwithstanding my

The Epistle Dedicatory.

Books not coming forth sooner, I should not lose the Excuse of Youth I had when it was Written: nay, and That the Faulty passages which may be met with in it, will perhaps be charged upon those that suffer'd them to pass Uncorrected, when they had so absolute a Power to Expunge or Reform them. These and the like Motives, having induc'd me to consent to the Publication of the following Letter, I needed not deliberate long, To whom I should address it. For, since that Accomplish'd Lindamor, whom it so much concern'd, has left the World, there is no Person in it to whom this Address is any thing near so due, as unto You, dear Sister. It was at that Delicious Leeze, where You are now the Mistress, that this Letter was written; and it was of You that I borrow'd those hours I spent in writing it.

'Twas

The Epistle Dedicatory.

'Twas to You that I shew'd it almost
Sheet by Sheet, before I resolv'd to
send it away. 'Tis You that can best
Excuse the Imperfections of it, as
knowing not only the more obvious, but
the more Private Avocations and other
Disadvantages, among which it was
penn'd. 'Tis you that have ever since
Solicited me to divulge it, and have
given me the greatest Encouragements
to do so, not only by those Sollicitations
which imply'd Your own favourable
Opinion of it, but by procuring me (by
Concealing or disguising my name) the
unsuspected Opinions of divers com-
petent Judges. In a word, this Address
belongs upon so many Scores to You,
that I could not make it any where else,
without manifestly Wronging You. I
know, Dear Sister, that it is not usu-
al to Dedicate Books to so near a Re-
lation; and that it is usual in Dedic-
atory Epistles, both to Depreciate what
one

The Epistle Dedicatory.

one has Written, and to Extol the Person that one Writes to, especially if it be one of Your Sex and Quality. But You know too, that I never swore Allegiance to Custom, and therefore will not, I suppose, wonder to see me as little Sollicitous to conform to it on This occasion as on Others. In an Age, when so few Persons have Merit enough, to keep that from being Flattery, which should be but Praise, I am not at all Ambitious of casting myself upon the unhappy Necessity, of either Flattering, or appearing Rude; when by better choosing the Objects of my Addresses, I can, as Occasion requires, give Praises, without Untruth, or forbear them without Incivility. Nor dare I presume, that a Lye ceases to be a Fault, by being put into a Dedicatory Epistle; as Antiently the Hurtful Beasts forgot their Pernicious Nature, when brought into

The Epistle Dedicatory.

into the Ark. Not to mention that Books of Devotion have generally the strange and unhappy Fate, of being Less Welcome to them that Most, than to them that Less, need them. As for the Discourse I present You, though My opinion of it may be guess'd at, by the Privacy to which I have so long Confin'd it: Yet because, as in Physick, to have a good opinion of the Medicine, and the Doctor; so in Books of Devotion, (which are a kind of Physick for the Mind) to have one of the Composure, or of the Writer, both inclines us to look after the Præscriptions, and Advantages their Operations; For this reason I shall say nothing to disparage a Discourse, which is of a Nature to aim more at the being practis'd by the Readers, than the being pardon'd; and shall not at all repine to see it find from the Publick as Favourable

The Epistle Dedicatory.

ble a Reception, as it has hitherto met with in Closets. And now, dear Sister, though I know you will not ; yet I doubt, my other Readers will expect, that this Letter should, according to the Mode of Epistles Dedicatory, be concluded with Commendations of you, and Complements to you. It being almost as much out of fashion in such addresses to omit giving praises, as tis to believe the praises given on such occasion. But, though I can praise you without either disbelieving my self, or fearing to be disbelieved by any that knows you; yet, besides that our Relation, and our Friendship would make such a way of writing misbecoming me on all occasions; I know your Piety and your Modesty, would peculiarly disallow it upon this; where the subject I am to entertain you with, is of such a Nature

The Epistle Dedicatory.

ture, as would make a Flaunting Address, but a very unsuitable Introduction to it. The Nature of my Theme, as well as the strictness of your Virtue, and our Friendship, forbidding me here to celebrate you, otherwise than by letting the World see, that I dare, even in a Dedicatory address, without fear of displeasing you, forbear to celebrate you. And if it be demanded, Why then I refrain not likewise from writing to you a Dedication? I shall answer, That I am unwilling to lose this opportunity of making a publick acknowledgement, that as I have the Honour to be your Brother, and your Friend, so I have the Justice to think it very much my Happiness to be so. Especially, since you are pleased to assure me, That my Relation to you has rather been the occasion than the ground of a Friendship,

The Epistle Dedicatory.

ship, that does, whilst it enjoyns me
to profess my self without Com-
plement, Oblige me to be, with all the
Sincerity that's possible,

My Dear Sister,

Your most Affectionate
Brother, and most
Faithful Humble
Servant,

ROBERT BOYLE.

Advertisements to the Reader,

(As they were Written some Years
since, when some Intelligent Persons were
to have a sight of the following Discourse.)

TO prevent those Scruples which else
might arise in the perusal of the
ensuing Discourse, the Reader of it
is requested to take notice.

I. That though Ignorance hath been of late
so much in fashion with too many of our Young
Nobility, that some passages of the ensuing
Papers may seem unfit to have been written to
a Young Gentleman; yet the Person they were
address'd to, being both a Traveller, a Linguist,
and a Scholar, it was not improper to discourse
with him at the rate of supposing him so qua-
lifi'd.

II. That the ensuing Letter was not written
single; being but the Last of Divers; wherein
Love in general was Confessed, Justifi'd, and
Celebrated; wherein the received way of Ma-
king Love was Explicated, Defended, and Op-
posed; wherein Constancy and Inconstancy in
Love were argued For and Against; wherein
Platonick Love was Explicated, Celebrated,
and

Advertisements to the Reader.

and wherein the Cure of Love was proposed and Prosecuted; wherein (to dispatch) the Controversed Points concerning Love were discours'd of, in a way suited to the several Themes, and to the Humors and Principles of the supposed Writers. But all the former Papers, written in complement to a fair Lady, though very free from the Guilt of either Licentiousness or Profaneness, have been by the Author judged too little Serious: either to appear Alone, or to accompany the ensuing Discourse, wherein he has exprest his Own Opinions, as in the former he had deduced of those Imaginary Persons. T I

III. That the following Paper was to have been Attended by another, wherein the Properties and Duties of Seraphick Love were to have been Explicated and insisted on, but the Author before he had written that Other, accidentally meeting with a French Book, ^{by Ammon. B. N.} wherein though what he had already ^{vin. de l'art. de} discoursed of were not handled, ^{Moulin.} he found that much of what he had designed to set down was anticipated; and the most Part of the most Consideration his intended Themes suggested, were skillfully displayed already. He feared it might be injurious to his Reader, and himself, if he should either sum up or transcribe of others Notions, or decline the best thoughts belonging to his Theme, that the Best Good ones might pass without suspicion for his Own.

IV. That

Advertisements to the Reader.

IV. That the ensuing trifle having been written in haste, and by snatches, amongst distracting avocations, and far from Literary accommodations, is freely submitted to the censure of Learned and impartial perusers, especially Divines: who are by the Author requested to believe its mistaking passages, and unwary expressions, (if it contain any such) to have been altogether Unintentional, and such as they shall never find it to be more than one labour to make him discern and retract, he being resolved by Gods assistance, to continue still obsequious enough to all clearer discoveries of truth, to be able to say, Errare possum, Hæreticus esse Nolo. And as he is on his part so resigned, and so willing to be rectify'd, so he expects this Equity from those, to whose judgements he submits, that, considering he intended not to write a solemn and regular Treatise, but a private and familiar Epistle, they will pass by such unaccuracy as are wont to be incident to composers of this later Nature. He presum'd he might sometimes make bold with the vulgar Laws of Tenses, treating of an Eternity that admits them not. He hop'd, that the freedom taken in some of his expressions concerning Love, and the wonted objects of it, would be excus'd, by its being exacted by the Design he had upon Lindamor, though he had not (which yet he has) otherwise accountea foy it. He intends not to adopt those (too

In a Dedication of
all the fore-mentio-
n'd Letters to my
Lady T. J.

Advertisements to the Reader.

often erroneous) Traditions of the Vulgar whence he sometimes draws Comparisons, that he may not deny himself the Liberty taken by the Generality of Writers, (without excepting the Learned sort of them) who scruple not in Popular Compositions to make Similies and Allusions grounded on Popular Traditions and Persuasions. As for those common Places, which the Method of our Author's Discourse allow'd him not to Decline, he hopes the Reader will discern by his way of Writing, that he loves to use them, not as Travellers, but as Hunters use the High-ways : For the Traveller, when he once gets into the Road, makes it his business to Keep in it ; whereas the Hunter, if he meets one lying in his way, is not fond of Staying in it, but nimbly Crosses it, or Traverses so much of it, as is requisite to be past through in the pursuit of his Game. And lastly, if in some few Passages of the following Letter (especially about the beginning of it) the Expressions are less Grave and Solemn than the Design, the Author hopes, that even They will yet appear tolerably Serious, for the Aeriest parts of a Letter, written by one Young Gentleman to another .

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SOME
MOTIVES
To the Love of
G O D.

My dearest Lindamor,



Am very much delighted to learn both by the voice of Fame, and the Information of much more credible Relators, that *Hormione's* cold usage has cur'd you of the Feavor her scorching eyes had given you: and that when once you found your self reserved to shew, what wonders her Eyes were able to perform, you seasonably resolv'd to become an Instance of the power, rather of Reason, than of Love; and accordingly, did your self the right to frustrate the vain hopes, your insulting Mistress cherish'd to manifest

nifest in you, that her Charms were capable to make your Flame persevere, when her change had made it as well causeless as hopeless. I could wish indeed for your sake, that you owed your Cure more entirely to your Reason, and less to your resentment; That the Extraction of your freedom may no ways blemish it. But since unallay'd satisfactions are joys too Heavenly, to fall to many mens shares on earth, I cannot but conclude that your recovery, even on these terms, deserves I should congratulate it, For, the *French* say truly, that *Les plus courtes Folies sont les meilleures*. And Liberty being too high a Blessing to be divestible of that nature by circumstances; I (that seldom deplore him, who by losing his Mistress recovers himself) think that *Hermione* has but intentionally, not eventually disoblig'd you; and hath made your flames a better return, by restoring you your own heart, than she could have done by exchanging hers for it. But that which not least endears to me your Recovery, is, that I am assur'd by Persons, from whom I dare credit even so welcome News, that my endeavors prov'd so happy as to be conducive to it, and that

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the considerations I ventur'd to present you, did at least so far contribute to your freedom, as to give you the desire and the design of regaining it. For, I hope, I need not tell you, that I seldom use endeavors, whose prosperousness is more welcome to me, than those that aspire to serve *Lindamor*. And though I cannot ever pay you any great Services in relation to my vastly greater desires, yet I can scarce do you little ones in relation to the delight resulting from the having done you any. Nor has the joy which this success of my discourses brings me, being sparingly increas'd by my having ventr'd them with much more desire, than expectation, of their prospering; and less out of any strong hope they would succeed, than out of an unwillingness to leave the means, I thought least improbable, unassay'd: being invited to excite you to greater hopes, than I durst allow myself for you; by the example of Generals, who, whatsoever distrustful thoughts they harbor in their breasts, suppose, that (before the battle) to make their soldiers fight successfully, 'tis as well conducive as requisite, by encouraging Orations, to make them think they

shall do so. For, although I endeavour'd indeed to perswade you, that Reason being born Sovereign of the Passions, though her Lenity or Supineness do sometimes both occasion and permit their Usurpations; she is seldom so divested of her Native Power, but that whensoever she pleaseth to imply what she hath left, she is able to resume what she hath lost: And though I was willing you should believe, that to perfect what your Resentment had begun, was a Task so easie, that the Victory was as much in your power, as the Resolution of attempting it; Yet, notwithstanding all this, I say, I was once half perswaded, that to undertake the Curing of a Lover was the next Weakness to the being one. And, *Lindamor*, to dealing ingeniously with you, your Recovery hath circumstances in it, that make me very apprehensive, that you are not yet out of the danger of a Relapse, and that you have not half so absolutely abandon'd your former Amorous Constitution of mind, as the former Idol of it. I know that from a person, who, for one that hath never yet been hurt by *Cupid*, is accused of using him slightly and severely enough, you will expect Endeavours

deavours to preserve you from Relapses, by such dissuasions from Love, as its Votaries will scarce vouchsafe so mild a Title to, as that of Invectives against it. And I shall Ingeniously acknowledge, *Lindamor*, that I have been sometimes no very unready Satyrist on that Theme; and with a Pen, relishing of the Liberty I cherish'd in my heart, endeavour'd to disabuse those servile Souls, that being born to Reason, so far degraded themselves, as to boast solely an excess of Passion; and had such low and narrow Thoughts of Felicity and Misery, as to expect either from a Woman's usage. All which I thought I might the freelier do, because having never known the infelicities of Love, but in the sufferings of others, I might probably suppose, that my Declamations against it would pass for the productions of my Reason, not my Revenge. But, *Lindamor*, though the extravagancies of some Mens folly, have been sometimes too great, to let me avoid laughing somewhat Satyrically at it; yet I am really too little an enemy to Love, unless excessive or mis-placed, by indistinct and disfiguring Considerations, to represent to you the Noblest Passion of the Mind, as its most hide-

Sect. 1.

ous and formidable disease.

To love even with some passionateness, the person you would marry, is not only allowable but expedient, being almost necessary to the Duty of fixing your affection, where you have once engag'd your faith; for, it hath been observ'd, that Love doth seldom suffer it self to be confin'd by other Matches than those of its own making. And few, but they, that are so wise as they see cause to be almost in Love before hand with those they marry, prove so honest as afterwards to be in Love with none else. Since therefore, the Marriage of a wise man supposes at least as high a degree of Love, as he is capable to cherish without forfeiting that Title; I can scarce disallow the being moderately in Love without being injurious to Marriage, which is a Relation, that though I can with much less reluctancy permit others, than contract my self; yet dare I not absolutely condemn a condition of Life, as expedient to no man, without which, even Paradise and Innocence were not sufficient to compleat the happiness of the first Man. Thus you see *Lindamor*, that I do not promiscuously Quarrel with all sorts of Love, but endeavour

deavour onely to possess you with this Truth, that as antiently among the Jews, there were odoriferous unguents, which it was neither unusual nor unlawful to anoint themselves with; or bestow upon their friends; but there was a certain peculiar composition too, of a precious ointment, which God having reserv'd to be employ'd in his own service; with that, the perfuming of their friends was Criminal and Sacrilegious: so there are regulated degrees of Love, which is not forbidden to harbor for a friend, a Mistress, or a Wife; but there is too a certain peculiar strain, or (if I may so call it) heroick Temperament of Love, which, where ever it is found, makes it belong, as unalienable, as justly unto GOD. A virtuous wife may love both her Husbands Relations and her own, and yet be truly said to love him with her whole Heart; because there is a certain unrivall'd degree of kindness, and a peculiar sort of Love, which constitutes true conjugal affection, that she confines to him, and reserves intirely for him, and would think it criminal to harbor for any other person: so a Religious soul may obey the Command,
of

of Loving God entirely; though she allow her Affections other Objects; provided they be kept in a due Subordination to, and kept from entering into Competition with, that Love, which ought to be appropriated to Him; and which results chiefly from, an either altogether or almost, unincreasable Elevation, and Vastness of Affection; from an entire
 * Resignment to, and an absolute Dependence on, the Lov'd Party; from a restless Disquiet upon the least sense or doubt of her Displeasure; from a greater Concern in her Interests, than ones own; from an Expectation no less than Felicity or Wretchedness from her Friendship or Indignation; or at least a Persuadedness that nothing can be a greater Happiness than her Favour, or deserve the name of Happiness without it. For, where ever a Passion has these properties, or any of them, conspicuous in it; it cannot, but by being consecrated to God, avoid becoming injurious both to Him and to it self. The very Nobleness of it entitles Him to it. As in some Kingdomes, (and particularly here in *England*) though Veins of coarser Metals may belong to the Owner of the Soil they grow in, yet all the Mines of
 the

the more perfect Metals (as Gold and Silver) are by the Law made Mines Royal, and belong to the King, to whom their value appropriates them. By reflecting upon this peculiar Notion of Love, you may be pleas'd, *Lindamor*, to interpret such Indefinite Expressions as you may meet with in the following Discourse. And this Love, I have taken the freedom to style *Seraphick Love*, (not out of any affectation of Tumid Words or Titles, but) borrowing the name from (if the Romish Divines be good Marshals of the Heavenly Host) those Nobler Spirits of the Coelestial Hierarchie, Whose Name in the Language to which it be-

longs, expresses them to be of a Flaming nature; and whose employment (mentioned in the * Evangelical Prophet's My-

The Name *Seraphim*, In Hebrew, springs from the Root *Saraph*, which signifies to burn or flame: Whence, *Numb. 21. 6.* those pernicious creatures, that our Translators English, *Fiery Serpents*, are styled in the Original *Hannechasin* has-seraphim.

sterious Vision) sufficiently points at * Isa. 6. the Divine Object, to which the flames, ^{2, 3.} that warm them, aspire and tend. And me-thinks, *Lindamor*, that you should find it no faint Invitation to embrace Seraphick Love, that you may have the Advantage, by making your self a Rival to

to these glorious Spirits; to make them your friends, and the Honor to be engaged in a Service, where you are sure of such illustrious concurrents. At least if you be of the mind of that generous youth, (to whose successful valour the conquer'd World was both Theatre and Trophie) who refus'd to run at the olympick Games, because there were no Monarchs to run with him. But I fear, *Lindamor*, I have a little digress'd; since I might have told you in fewer words, that it is not my design in this paper to declaim against Love in general, or make a solemn Harangue of the Fickleness of Women; and that therefore, as when young Gallants (such as you, *Lindamor*) are subject to cast away their Love upon unfit objects, their discreet friends, (sensible of the truth of the Italian Comick's observation, that

*Onestà contra' amore
E troppo frale schermo
In giovinetto cuore.*

*In youthful Hearts bare Vertues
went to prove
But a weak shield against the
darts of Love.)*

without

without taking any more than necessary notice of their former fond and stragling Passions, reclaim them by either matching them, or at least (in order thereunto) engaging their Addresses to Persons, whose Beauty or Prerogatives may both legitimate and confine their affections: So I shall now endeavour to prevent the future Gaddings of your Love to Objects, that cannot deserve so transcendent and disinterest a one, as I have observ'd yours to have been; by preferring and engaging it to the True Object that Passion was born to, the Noblest it can aspire to, and the most Satisfying it can enjoy. Yes, *Lindamor*, as it has hitherto been my not-unprosperous Task to Un-hood your Soul, I shall now make it my business to shew her Game to fly at. I see that Love in *Lindamor* is too Noble and Predominant an Affection, to be either Easie or Fit to be destroy'd. It will therefore be my design, not to Suppress your flame, but to Address it. I wish'd it withdrawn from *Hermione*, not to Annihilate it, but to Transfigure it, I would not have a Passion which wanted nothing, but a due Object, to be Seraphick Love, like Vulgar men, be swallow'd up by Death, the common fate;

fate : But he ennobled by a destiny like that of *Enoch* and *Elias*, who, having ceas'd to converse with Mortals, Dy'd not, but were Translated into Heaven.

Sett. 2.

What has been said already, *Linda-mor*, hath, it seems, suffic'd to rectifie your Love ; by Disabusing it, and shewing you, how unfitly it was plac'd on its former Objects. Your proficiency in That, invites me to proceed with you to a new Lesson, and (mindful of that true Saying of an Eminent Father, *Nemo a-liquem amat, quem non vult esse meliorem*) to endeavour to exalt your passion by Directing and Setling it upon an Object, the due Contemplation of whose Loveliness may cure as perfectly all hurts received from any Mortal Beauty, as antiently the Sight of the Mysterious Serpent on the Pole did cure the hurts the fiery Serpents gave. For, since to gaze stedfastly on an outward Beauty, where all your looking will but discover the same face, is found so effectual to Kindle or to Blow the fire of Love, (which the Greeks prettily enough express by their *ἐκ τῆ ὀραῖς γίνεται τὸ ἐρᾶν*) how much must a due Contemplation enamour us of that Divine, and though Refulgent, yet ever more and more Discoverable

Numb. c.
21. v. 8, 9.

coverable Object, where Attention and Wonder still mutually excite and cherish each other? Whence the zealous-est and perfectest Lovers of God are the glorious Angels, of whom our Saviour sayes, that in Heaven, *they alwayes* Math. 18. *behold the face of his Father which is in* 20. *Heaven;* and those blessed Saints, whose employment, and whose happiness is, in the *Revelation*, exprest to be, *To follow* Rev. 14 4. *the Lamb whithersoever he goes.* And those unblemish'd Persons are in that place recorded to have kept themselves Undeiled by mortal Beauties; to teach us, that the nearer and clearer Intuition, that Heaven affords them of the glorious Object of their Passion, was, not the Cause of it, but the Recompence; and that whilst they liv'd Exiles here on Earth, 'twas such a speculation, as I am recommending (*Lindamor*) to You, wherewith they liv'd (to borrow the Expression used of *Moses*) as *seeing him* Heb. 11. *who is Invisible;* a Sight, whose Glory 27. made them look on fading Beauties, with as undazel'd and untroubl'd Eyes, as Eagles can be suppos'd to cast on Glowworms when they have been newly gazing on the Sun.

To engage your Love, *Lindamor*, to *Self. 3.*
this

this sublimest of objects, I shall desire, that all that I have said to divert your former flames, and all that may say to depreciate and discredit those degrading and disquieting Amours, that are wont to inveagle Mortals, may be lookt upon as meant, rather by way of Preparative, than of motive, aiming but to disabuse and rectify your mind, that with compos'd and unprepossess'd thoughts you may judge of the object I propose to you. Which to qualifie you to be but impartial to, this method seem'd expedient; being but imploy'd upon such a score, as that on which the Platonists us'd to premise certain virtues, which they (significantly enough) call'd Purgative, to dispose and fit the mind for the reception of sublimer truths. As Physicians to cleer the sight are wont to purge the head, that the eye freed from all darkning and disguising Tinctures, may the more perfectly discern the objects presented to it. And certainly, the Love I would perswade, is of a nature, that makes nothing more conducive to it than the greatest uncloudedness of the Eye, and the perfectest illustration of the object: which is such, that the clearest reason is the most advantageous

Light

Light it can desire to be seen by. You know the Story of that witty Wench, who us'd merrily to wish her Lover all good Qualities, but a good Understanding; for That, said she, would make them out of Love with me. The Divine Object to which I would Prefer you, *Lindamer*, is so far from being obnoxious to a Danger of that Nature, that I need not Disparage any other to Enamour you of this. For, the Creator is too full of Excellencies to need to be recommended or set off by the Creature's Defects. He was soverainly Lovely in Himself, before they had a Being; nor has his giving us that Passion, call'd Love, made him the unsitter Object for it. To love God, but because your Mistress has personal faults, is a greater, than any of those for which you have declin'd her; and is such a Solœcism in Seraphick Love, as it were in the Persian Religion, (for that has yet embracers in the East, as those, that have there convers'd with them, assure me) to make the Spots that blemish the Moon the Motives of their worshipping the Sun. *Hermione* is a Lady to whose noble Relations I am too much a Servant, not to have a Respect for Her; and I cannot,

C

without

without concluding her an Extraordinary person, remember how lately she enjoy'd the honour of Captivating *Lindamor*; and though she has since by injuriously Declining, justly Forfeited the glorious Title of his Mistress; yet the Qualities, that gave it her, made me, among divers others, like her so well, that 'tis now my Quarrel to her, that she Is not what she Was. And therefore what ever may fall from my Pen to her disadvantage, relates to Her but as she was, or may again be, an Obstacle to your devotedness to Seraphick Love. To ingage you to which, (all this notwithstanding, *Lindamor*) I must do you the right to tell you, that God deserves the highest Elevation of your Love, though *Hermione* had not rejected it. Were she not only as Handsome as you fancy'd her, but as Constant as you wish'd her, her Beauty, and her Friendship too concurring, could not have made her other than as Disadvantagious as Injurious, a Rival unto God; and, in the very Fruition of as obliging Returns as her Kindness could have made your Passion, she would have deserv'd but a more moderate Degree of it. Angels, to whom Women were never false or cruel,

el, love their Maker above all things: and he to whom *St John* presents his Adoration, refused it for himself to direct it unto God. Would not your self, *Lindamor* have thought your *Hermione* absolutely handsome, though Moors had not worn the Devils Livery; and the thing call'd deformity, had been as much a stranger, as it is unwelcome to her Sex? 'tis true, such is our frailty, that, As the *Israelites* needed a cruel and oppressive bondage, in *Egypt*, to make them resolve on returning to the Blessed Land of *Canaan*; so oftentimes, the amorous soul needs the harsh usage of a disdainful Mistress, to disgust it with its Thralldom, and make it aspire to its more genuine and satisfying object. I may therefore allow *Hermonie's* defects to have given you freedom and occasion to consider the Prerogatives of Seraphick Love: but I must not allow them to be the chief Motives of your embracing it. For, it were too injurious to its glorious object, to make that but the refuge of a defeated passion, whose transcendency entitles it to more than the most elevated and entire one. Alas, God needs not these beggerly Parallels with any fading objects, to be

Rev. 22. 4.
& 19. 1.

come that of our disabus'd Devotion, and he were lovely without comparison, as well as he is so above it. And though I be not so unjust to deny, that there are Ladies (some of which I have the happiness not to be unknown to my self) whose Excellencies are capable to ennoble their whole Sex: Yet their greatest accomplishments compar'd to his perfections, whose gifts they are, are in that eclipsing company, as inconspicuous as the faint Qualities of more ordinary persons. As when in a clear morning, the Rising-Sun vouchsafes to visit us, as well those bright Stars that did adorn our Hemisphere, as those dark shades that did benight it, vanish: Consonantly whereunto, give me leave to observe to you, *Lindamor*, that though divers of God's Attributes are through his goodness participated by his Creatures, yet the Scripture makes so vast a disparity betwixt the excellencies that it ascribes to Men, and the same perfections consider'd as they exist in God, that it seems absolutely to exclude Created Beings from any Title to those Attributes; because they possess them but in a way so inferior to that transcendent, peculiar, and Divine manner,

manner, in which they belong to God. Thus our Saviour says to him that (taking him but for a Man) call'd him good, *Why callest thou me good? there is* Mat. 19.
none good but one, (that is,) God. Thus 16. 19.
St Paul calls God (or Christ) the only Potentate, *μόνῳ θεῷ δυνάσει*, though the 2 Tim. 6. 15.
 Earth be shared by several Potentates; and even the devout *Eunuch* in the *Acts*, Acts 8. 17.
 and the deposed *Grandeess* mentioned Luk. 1. 52.
 by the Blessed Virgin in her Canticle, are, in the Original, styled Potentates. Thus, though there be wise Virgins as Mat. 25. 5.
 well as foolish; and though our Saviour tells us, That *the Children of this* Luk 16. 8.
world are in their generations wiser than the Children of Light: Yet *St. Paul* scruples not to tearm his Maker, *The only wise* 1 Tim. 1. 17.
God; and thus he else-where *Paraphrases* him, *He that hath only immor-* 1 Tim. 6. 18.
*tal*ity, though Angels and humane souls be deathless. In so incommunicable a manner does the superiority of God's Nature make him possess those very excellencies, which the diffusiveness of his Goodness, makes him pleased to communicate. I am the more zealous, *Lindamor*, to transfigure your Love into Devotion, (which I must desire you to look upon but as a vary d name for

Seraphick Love) because I have observd your passion to have been extreemly impatient of confinement, and to have esteem'd whatever may be term'd limits to be prisons. Few therefore can need more or deserve better, an object for their Love, for which too immense a vastness were impossible. And such a one is God, whose Sovereign perfections render him so incapable of being lov'd too much, that the most aspiring passion can scarce arrive (so much, as) to lessen its disproportion to the object. Other Passions, like other Rivers, are most lik'd when they calmly flow within their wonted Banks: but of *Seraphick Love*, as of *Nilus* the very Inundations might be desirable, and his overflowings make him the more welcome. For mortal Beauties, our passions are like our selves: if our stature chance to exceed a certain size or Standart, it makes us monstrous; but devotion is like a flawless Diamond, where the bigness raises the value, and the unusual bulk both raises and enhances the lustre and the price. To give God all our love is the greatest Command both of the Law and Gospel) in its capacious and yeeming womb, both com-

Comprising and Cherishing all the other Services God requires) and that there is not more exacted of us, is not, that an Addition were Culpable, but because it is Impossible. So noble is the nature of Devotion, that it admits of failings but by one of the Extremes, which is that of Defect. For, Mediocrity, (whose Office 'tis to restrain us from approaching the utmost Limits) which in other Passions is an Excellence, is here an Imperfection. Or, at least, if Mediocrity be that which creates Passions Virtues, the Mediocrity of this Love must consist in the Boundlessness of it, since that is it which makes it most a Virtue. The Man after God's own heart is not afraid to own even to his Maker an ardency of Love for Him, which must be exprest by the significant Metaphor of Thirst; and that such a Thirst too, as makes the panting Hart (by Naturalists observed to be a very Dry Creature) *bray* (as I remember the Hebrew hath it) for those refreshing streams, whose want distresses and reduces her to an almost gasping condition: *My very Soul* (saith he) *thirsteth for God.* And we know, that Thirst is not only so violent an appetite, that it

Psal. 42. 1.
Cervina
caro sicca
est, &c.
Sennert.
Instit. de
Alimentis,
facultati-
bus lib. 4.
part. 1. cap.
3.

vers. 2.

lessens the Wonder of that Monarch's Bargain, whom History records to have parted with his Kingdom for a Cup of water: But thirst doth so confine our Longings to what it craves, that nothing else can satisfy them. The wealth of both the *Indies* would not excuse the want of a needed Cup, supposing their Possessor tormented with an Appetite, which cannot be quench'd but by Drink. To which I must add, that the uneasiness of unrelieved Thirst, is not, like that of other inconveniencies, lessen'd by Continuance, but grows by Lasting the more Unsupportable. The same inspired Poet scruples not also to profess so sensible and so active a Concern for God's Interests, that the *zeal of God's House has eaten him up*; and hugely troubled he is that others are not affected with the same Zeal. *I beheld* (sayes he) *the Transgressors, and was grieved, because they kept not thy Word.* Nay, *Rivers of water* sayes he, *run down mine Eyes, because they kept not thy Law*; and to manifest how much the tenderness and unreserv'dness of his Love, made him think those his friends or enemies, that were so to God.

Mine eyes (says he) *shall be upon the faithful of the Land, that they may dwell with*

Psal. 119.
15.

Ibidem v.
136.

Psal. 101.
6.

me: He that walketh perfect in the way, he shall serve me. Do not I hate them, O Lord, ^{Psal. 139.} that hate Thee, and am not I grieved with ^{21, 22.} those, that rise up against Thee? I hate them with a perfect hatred, I count them mine enemies. At this Rate did pious David love his Maker; but he was so far from thinking this Rate Excessive, that, transported by the sense of his Personal Disability to pay that Divine Object all the Love that his Perfections merited; he is not content to rouse up all his own faculties to praise God, (*Bless the Lord, O my Soul, and all that is within me bless his Holy Name*) but he invites all the Godly to assist him in the Payment of so vast a Debt. (*Love the Lord all ye Saints, for, &c.*) And again, ^{Psal. 103.} (*Praise the Lord, all ye Nations, praise him all ye People.*) And not content ^{Psal. 117.} neither frequently to do this, as may appear by very many passages of his sacred Poems, he extends his Invitation to the Ange's, and all the other Hosts of God, and concludes the Book of Psalms with a, *Let every thing that hath breath praise the Lord. Hallelujah.* ^{Psal. 138.}

Nor does it invalidate what has now ^{Sect. 4i} been delivered, that some Men have, even by Devout Persons, been blam'd for

for too much Devotion : for, it was not an excess of Love; but a want of Discretion, that was guilty of their faults; The Expressions of our Love to God ought to be regulated, not by our blind and wild Phancies, but by his revealed Will, (as Christ sayes, *If you love me, keep my Commandments*) and therefore it is very possible to be Too devout, not because any Expression of Seraphick Love can be made with too much Ardency, whilst 'tis consider'd abstractedly in it self, and irrelatively to the rest ; But because that there being several duties of Love, which require an Ardency of it 'tis injurious to exercise all that in one alone, or a few, that belongs equally to the neglected others. We must not (as too many Professors are now wont to do, of whose error you may receive a fuller account in some other Papers) dash in pieces the two Tables of the Law against one another; But must *so love GOD with all our hearts, as to love our Neighbour as our selves.* You know what our Saviour saith to the Pharisees, that Tithed Mint, and Cummin, with a neglect of Judgment, Mercy, and Faith, those weightier matters of the Law; *These ought you (ἐδδει) to have done,*

done, and not to leave the other undone.
 And indeed this partiality, *Lindamor*
 which makes us display so much of the
 strength and vigor of our Spirits in
 some favourite-Duties, that we can but
 languidly and perfunctorily perform
 those others we are less fond of, begets
 in Devotion a disease, not unlike that
 new one in Children we call the *Rickets*,
 which some Learned Physicians do not
 improbably conceive to arise from the
 unequal nutrition of the parts. For
 though none of them receive excessive
 nourishment, yet some of them receiv-
 ing as much as is convenient for them,
 and thereby growing up to their natu-
 ral bigness, whilst others are less nou-
 rish'd than (were the body healthful)
 they would be, do grow so little, that
 the sounder parts seem over-grown,
 and so the disproportion betwixt them
 and the Ricketing ones makes the
 whole body they compose misshapen
 and unwieldy. But, *Lindamor*, this
 proves not that we can love God too
 much, but only that we may imploy
 too much of that Love, in this or
 that way of expressing it. Whilst we
 are (as *Job* speaks) *Inhabitants of these*
houses of clay, there are many Duties, Job 4. 19.
 which

1 Cor 7.

32, 33, 34.

which do as well challenge an intensity of our affections, as those which relate more immediately to God. As *St Paul* tells us, that there is difference betwixt married and single persons, the affections of the one being at liberty to devote themselves more undistractedly to God, whereas those of the other are distracted; (as *Adam's* were, betwixt his Maker and his Rib.) But where a direct and immediate expression of love to God defrauds not any other Duty, there it is free from the danger of Excess. Though Prayers may easily be too long, and Fasts grow exorbitant; yet Christ could spend the whole night in Prayer, and Fast forty days without immoderateness, when the other expressions of his Love to his Father and the other exercises of his Mediatorial Function, were not thereby disturb'd, but further'd and promoted. And so *Elijah* might inculpably fast long, when that fasting did not disable him to prosecute his journey to the Mount of God; and though just men here on Earth must express their Love to their Master by (that busie distracting, and remoter way of service) trading with his Talent trusted to them; yet

1 King.

19. 2.

yet when their divesture of Mortality dispenses them from those laborious and avocating duties to distressed Christians, and their own secular Relations, which are here requisite to be perform'd; their glorify'd spirits may now, without any immoderate devotion, imploy, I say not, their time, but their Eternity it self, in conversing with God, and following the Lamb whithersoever he goes. And congruously I observe, that the four mysterious Beasts, allow'd to approach nearest to the Throne of God, though their many wings, and more numerous eyes, intimate them of a very active nature, are represented to us in the Apocalypse, as addicted but to one imployment; *ceasing neither day nor night from saying, Holy, Holy, Holy, Lord God Almighty; and from giving Glory, and Honour, and thanks unto him.* Rev. 4.
6, 7.

And of those that have whited their Robes in the blood of the Lamb, this account is in the same Book given us, *that they are before the Throne of God, and serve him day and night in his Temple.* Rev. 7.
14, 15. So true is it, that no degree of Seraphick Love can be excessive, nay, not any expression of it immoderate, unless it be made so, not by its greatness, but by its usurpation,

pation, whereby it either ingrosses or invades what belongs to its injur'd and languishing associates. Our Love unto the Creatures is a present; but unto God it is a Tribute, and though we may easily play the Prodigals in parting (over-freely) with our Gifts, we can scarce be so in the payment of our debts; for, be the sums never so vast we pay away, their being due, in spite of their being great, makes the Disbursement too much an Act of Justice, to be one of Profuseness, *Seraphick Love*, (whose passionateness is its best complexion) has then most approach'd its noblest measure, when it can least be measur'd: nor ought its extent to admit any other limits than an utter disability to exceed those that terminate it. For he alone loves God as much as he ought, that loving him as much as he can, strives to repair the deplor'd imperfection of that Love, with an extream regret to find his Love no greater. Such a sublimity of Love will best entitle you to the Consolation accruing from that memorable passage of *St. John*, where he says, that *God is Love, and he that dwelleth in Love dwelleth in God, and God in him*, which supplies me with a forcible

1 Joh. 4.
16.

forcible Inducement, to invite you to an eager aspiring to a Transcendency in Devotion, since it may render Self-denial so easie, that 'twill (at last) almost divest that name. For, this sublimer Love being, by an intimate conjunction with its Object, wholly devoted to it, and thoroughly refined from all base Dross of selfishness and interest, nobly begets a most strict Union of our Wills with God's, (or rather) a perfect Submission of the one to the other. And thus, when it is become Your Will to obey His, no dispensations of Providence will immoderately disquiet you, for, you possess your Wishes in General, and in Bulk, though possibly not alwayes in Retail. For, your chiefest Desire being to see your Maker's Will fulfill'd, your knowledge of his being the Sovereign and uncontroll'd Disposer of the Events, assures you, that all Accidents that can befall you, are but exact Accomplishments of his Will, and consequently of Yours, so far forth as that is included and compriz'd in His. When you have Resign'd, or rather Consign'd, your expropriated Will (if I may so call it) to God, and thereby (as it were) entrusted him to Will for you, all

all his Disposals of, and his Dispensations towards you, are in effect, the Acts of your own Will, with the advantage of their being Directed and Specified by Him. An Advantage that does at once assure you both of their Rectitude and Success. God's Wisdom, Power, and Love to you consider'd, how much more happy must you be in your Options of his chusing for you, than your immediate own? The Patient thinks himself obliged to gratifie his Physician for chusing for him what sorts of meat he is to feed on; though the Doctor be wont to make such a choice for him, as deprives him of the Dishes he best Likes, and oftentimes confines him to those he Loaths. Alas, how often might God say of our Requests, as Christ did of those of the two aspiring Disciples, *Ye know not what ye ask?* I admire, and blush to read in an Heathen Satyrift so Heavenly a Lesson, as,

*Permites ipsis expendere Numinibus
quid*

Conveniat nobis, rebusque sit utile nostris :

Nam pro Fecundis Utilia quaque dabunt Di,

Charis

*Charior est illis homo, quam sibi : nos
animorum*

*Impulsu, & caca pravaque cupidine
ducti,*

*Conjugium petimus partumque uxoris ;
at illis*

*Notum, qui pueri, qualisque futura sit
uxor.*

Unto the wiser Gods the care per-
mit,

Of what's for us and our affairs most
Fit.

They will for pleasant things the Best
confer ;

To whom Man is , than to himself,
more dear.

We by our Blinder Passions led a-
stray,

Do for a Wife perhaps or Children
pray :

Which they may chance refuse us out
of Love,

Knowing what both the Wife and
Boys would prove.

The consideration of which made a
Heathen Philosopher say, That he was
wont only in general terms to beg
Good things of the Gods, leaving it to

D

them

Gen. 35.
18.

Num. 11.
33.

them to determine what things were Good for him. And indeed, our own Wishes are but too commonly as blind as *Rachel's* who having so eagerly longed for Children, that she impatiently cries, *Give me Children or else I dye*, died in Child-bearing : And as destructive to the Wishers, as their Longings prov'd to the murmuring *Israelites*, who loathing the wholesome Manna (that *Bread of Angels*) God had provided for them, are their own Bane in the Flesh they had so greedily lusted for. Thus, *Lindamor*, that so-affrighting virtue of Self-denial proves to be little more than a Son's Letter of Attorney to his Father, of whose paternal Kindness and consummate Abilities in the management of affairs, his confidence amounts unto a certainty. Nay, till my second Thoughts check'd the over-forward Impetuosity of my first, I was about to add ; Since God resents an Infinite satisfaction in the accomplishment of his own Will, your Making over your whole Will to God, will impart to you that Felicity, proportion'd to the degree of the Resignment. And, as the Eye, whilst by the Optick Nerve ty'd unto the Head, so chain'd, can taste delights, which it is

dead

dead to , being once sever'd from it , though (otherwise) it enjoy the best condition of which its inanimate Nature can be suppos'd to be capable: So may your Will by an Indentity or Sameness (in Tendency, though not in Nature) with your Maker's, as 'twere Engrafted into Gods , receive a new and an enlarged capacity, which will enable you to contain and relish joys , highly transcending those, which the fullest fruition of your private wishes were able to create. Thus self-denial is a kind of Holy Association with God, and (by making you his partner) interestes you in all his happiness, and acquisitions. And consonantly we see that Glorify'd Saints and Blessed Angels, whose Will have the most exquisite and exact Conformity to Gods, enjoy a happiness most approaching his; whereas the Apostate Spirits, in a confirm'd repugnancy to his Will, find the extremity of wretchedness.

But though I dare not own, *Lindamor*, Sect. 5. so bold a Sally, yet I dare without scruple improve the discourse that preceded it, to make out to you an advantageous difference of *Seraphick Love* from ordinary Flames. For, he that makes

a present of his heart to any Mortal Beauty, even by her welcoming it, and lodging it with her own, grows subject to have it wounded in her Breast. Those misfortunes reach him that would otherwise terminate in her: Her afflictions torment him, whilst his own relieve him; and the felicity of two persons grows requisite to make one happy. The letting out our Love to mutable Objects, doth but inlarge our hearts, and make them the wider marks for fortune, and capable of being wounded in more places: for, although Love may as well make us participate the joys, as resent the infelicities of the parties lov'd; yet even the least unhappy persons do in so fickle and so tempestuous a Sea, as we all find this world, meet with so many more either cross Winds, or stormy Gusts, than prosperous Gales; and we are so much more sensible of pain than pleasure, (an aching Corn, though less than a sickness, unfitting us to relish the otherwise perfect health of the whole body) that even friendship it self, though a much calmer affection than Love, ought to be declin'd as injurious to our Quiet, did we consider it but as a partnership of fortunes, not

an exercise of Virues. But he, whose wiser Love settles it self on God, is not only by the Immutable and even Essential happiness of that adorable Object, secur'd from participated infelicities; but finds his personal crosses and distresses sweetned by considering, that what he most Loves is most Happy, and as able as willing in due time to make Him so. And though *Seraphick Love* makes us partake but God's Felicities, yet his acceptance of it makes him represent our sorrows: *In all their afflictions he was afflicted*, says the Prophet, of God, and of the *Israelites*. And so the Son of God, (who is so much One with those that love him, that both he as the Head, and they as the Members, are sometimes, as making up One body, call'd by One Name, Christ) though as high as Heaven above the reach of personal or immediate persecutions, call'd out to *Saul* for an intention of harming those that lov'd him, *Saul, Saul, why persecutest thou me?* And, to demonstrate the tenderness of this compassion, the Prophet says to the return'd *Israelites*, concerning God, *He that toucheth you, toucheth the Apple of his Eye*. Nor is God's Compassion like a Mistress's, a grieving only,

Esa. 63. 3.

1 Cor. 12.

12.

Zach. 2. 8.

and an useless Pity, whereby the suffering Lover is oftentimes less comforted, as it proceeds from her kindness, than afflicted; because it breeds her disquiet; but God's is a compassion, though active, yet Serene, and worthy of himself, which, without producing the discomposure, produces the effects of the most sensible pity, by engaging him to a timely relief and rescue: As that freshly mention'd expression, *In all their afflictions he was afflicted*, is immediately follow'd by, *and the Angel of his presence saved them; in his love, and in his pity, he redeemed them, and he bare them and carried them all the days of old*. Yes, this pity, for its not disturbing God's happiness, enclines him not the less to express a sense of our miseries; and makes us find (to use a Scripture phrase as I would render it) *χάρις ἐν ὀνόματι* *Bundesat*, *Grace for an opportune relief*. I say, with the Divine Writer, *an opportune or seasonable relief*; because it comes not always when it is most desired, but when it is most fit; and when that is, he that hath at once all present, past, and future things in his prospect, is fittest to determine. Christ's words

Heb. 4. 16.

AA. 1. 7. to his Disciples, (*It is not for you to know*

the Times or the Seasons, which the Father hath put in his own power) are applicable to more Cases than that which occasion'd them. The *Cananitish* woman Mat. 7. 27. must put up a Refusal, and the reproachful name of a Dog, (which yet by the way, was a Paraphrase commonly enough us'd by the Jews of the Heathen, and as such was understood by this *Ἑλληνίς* Gentile not Greek.) The *Israelites* (comprising the Patriarchs their Progenitors) were reduced to wait four hundred and thirty years, e'r they were introduced into the Promis'd Land; and during a great part of that long space of time, languish'd and groan'd under the heavy Burthens, and other as heavy Pressures, of the as cruelly as unsuccessfully politicck *Egyptians*. St. Paul himself pray'd the Lord thrice for the removal of that rude *σκόλοψ τῇ σαρκί*, *Thorn to the flesh* (whatever that may mean.) Nay, of the Blessed Virgin-Mother herself, her Divine Son would not be found till the third Day, though she sought him sorrowing. And *Lazarus*, to whom, even during his Sickness, he vouchsafed (a Title, to which all *Caesar's* were but Trifles) the style of Friend, (which embold-
Joh. 11. 2.

The Text refers her extraction to *Syrophœnicia*, the same Region with *Canaan*.

Gal. 3. 17.

Ezek. 28.

24.
2 Cor. 12.
7.

Luk. 2. 48.

verf. 3.

by a, *He whom thou lov'st*) was permitted not only to Lye a-dying, but to Dye; his Rescue being deterr'd, till it was thought impossible; and was so indeed to any less power than Omnipotence. Which manifests, that as no degree of Distress is unrelievable by his Power, so no Extremity of it is inconsistent with his Compassion, no, not with his Friendship. He whose Spirit inspired the Prophets, is in the last of them represented under the notion of a Refiner: and 'tis not the custom of Refiners to snatch the belov'd Metal out of the Fire, as soon as it feels the violence of that purifying Element, nay, nor as soon as it is Melted by it, but they let it long endure the brunt of the active Flames, acuated by exciting Blasts, till it have stood its due time in the Fire, and there obtain'd its full Purity and Splendor. And I hope, you will give one that converses with Furnaces, though he be no Pretender to the Philosopher's Stone leave to improve a Chymical Metaphor, and observe, that, though in Afflictions, especially National or Publick Calamities, God oftentimes seems to make no distinction betwixt the Objects of his Compassion, and those of his Fury, indiscriminately involving

involving them in the same Destiny ; yet his Pre-science and Intentions make a vast Difference, where his Infiictions do not seem to make Any : As, when on the same Test, and with the self-same Fire, we urge as well the Gold, as the blended Lead, or Antimony ; but with fore-knowing and designing such a disparity in the Events, as to Consume the Ignobler Minerals, or blow them off into Dross or Fumes, and make the Gold more Pure and full of Lustre.

It is true, *Lindamor*, and (not to be *Sect. 6.* suspected of Partiality towards a Love which so little needs it, to be thought fit to be preferr'd before all other Passions) I shall acknowledge it, that the Happiness resulting from those many Prerogatives, I have endeavour'd to discover to you in a Transcendent degree of *Seraphick Love*, is moderated by (the Effects of that Sublimity) the Eager Desires it creates of a more compleat Fruition, of its perfect and Divine Object. Such aspiring Sallies of the longing Soul made the languishing Spouse in the *Cant. 2.* *Canticles* cry out, *Stay me with Flaggons,* *5.* *comfort me with Apples, for I am sick of Love.* Such made the ravish'd *Apostle* desire to return (for so I should rather *Phil. 1. 23.* translate

* Luk. 12.
36.

Psal. 42.
1, 2.

Mat. 5. 6.

Rev. 22.
17.

translate the word ἀναλῦσαι there, and so I find it * elsewhere to signifie) *and to be with Christ* : And the Inspir'd Poet thus expresse his longings to the Blessed Object of them, *As the Hart panteth after the water-brooks. so panteth my Soul after thee, O God. My soul thirsteth for God, for the living God : When shall I come and appear before God !* But, *Lindamor*, it was fit, that to elevate our thoughts and wishes to Heaven, some peculiar, and else-where Incommunicable degree of Joy, should be reserv'd for us there. And 'tis a good sign, and such as worldly Objects cannot boast, when the Incompleatness of our Seraphick Lover's happiness in his fruitions, proceeds not from their want of Satisfactoriness, but his want of an Entire Possession of Them. And let me tell you, *Lindamor*, that even this uneasy State of Separation, is sweetned with as much Allay as is consistent with its being a Grief. For, the Divine Evidence and Teacher of Gods love, pronouncing a Thirst after Perfection to be a Title to it, (according to those Scriptures, *Blessed are they that hunger and thirst after righteousness : for they shall be satisfied. And, Let him that is a thirst come, and whosoever will, let him take of the water of Life freely*) and

and the joys of Heaven being so vast, that they diffuse their Nature to all the grounded hopes men have to obtain them; each new assurance is a new degree of them, and is acceptable to our hope, though uneasie to our desires. And these baitings at compleat felicity should not be more unwelcome for the present disquiet they suppose, than the contrary for the zeal they argue, and the Felicity they promise. For this production of the Spirit in our hearts may be justly tearmed as the Spirit himself in Scripture is, *An earnest*; which, though ^{2 Cor. 5. 5.} by being such, it confesses it self not to be the entire sum, yet is not only a part of it, but a pledge: And, *Linda-mor*, how supportable is this thus qualify'd Allay of the Joys of *Seraphick Love*, in comparison of the disquiets and the torments that are wont to attend sensual Love? I shall not lose time to enumerate how many it is supposed to have sent to their Graves; because, though I find those Tragical stories rise enough in Romances, yet I find them Rarities every where but in those fabulous composures; and though I have had the curiosity to visit some of those warmer Regions, where the Flames of
Love

Love are thought to burn with more violence, yet (bating the Duels and the Pox) I remember not to have observ'd Love to have ever been the death of any man: unless, speaking like Philosophers, who make Reason the Essential Constituent form of a Man, we will affirm, that Love, by dethroning Reason, though it leave the Lover alive, doth kill the Man. But, though I am loath to put so bad a complement upon Mankind, as to say, That Love is wont to destroy mens lives; yet I think it would be no calumny to say, It much disquiets them. I could ask you, How long many a Lover must continue a servant to purchase the Honour of being taken notice of to be so? and I could recruit that Question with pretty store of others of the like nature, but that I suppose your Memory will save my Pen the labour of representing to you the Torments of Love, which they that feel them, would little less justly than they do frequently style Martyrdoms, if the greatness only, with out the Cause and Object of Men's sufferings, suffic'd to make them Martyrs. And though the Condition of Lovers be in Rômances so dexterously and delightfully describ'd, that not only

only sanguine Readers are transported, but even I my self have been surprized into inclinations, to Admire and Envy their felicity; yet when some I was concern'd for, have been really concern'd and engag'd in some adventures my envy quickly turn'd into pity. For, the Repulses, the Regrets, the Jealousies, the Fears, the Absences, the Despairs, and the rest of the afflicting Disquiets of Lovers; though in well-writ Romances they are soon read over by the diverted peruser; yet they are not so soon weather'd out, nor so easily supported by the disconsolate Lover, whose Infelicities, though they may be perhaps so handsomely deplored, as to delight the Reader; yet trust me, *Lindamor*, tis a much happier condition to be free from misfortunes, than to be able to complain eloquently of them. And as I have with delight beheld a storm excellently drawn by some rare Artist's Pensil; but when I was this Spring tost by the rude winds that blew me out of *Holland*, I found a real storm a very troublesome and uneasie thing: so the condition of a Lover, though, drawn by a smooth Pen, it is wont strangely to affect and please us; yet
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when Men are really engaged in it, they find it full of hardships and disquiet. 'Tis a much better condition to be look'd on, then embrac'd; and experience gives men of it much (sadder and more unwelcome notions than description did. Nor phancy, *Lindamor*, that the troublesomeness of your sufferings in Love proceeded but from their not being acceptable to her for whom you endur'd them; for, had your Mistress crown'd them with Myrtle, and prov'd as kind to you as *Hymen* could have made her, yet, I fear, she could have recompenc'd you but by disabusing you, and could not have freed you from the need of happiness, but only from a mistake concerning it, For, me-thinks, *Lindamor*, most of these transitory Goods, that we are so fond of, may not unfitly be resembled to the sensitive Plant, which you have admir'd at *Sion-Garden*; for, as, though we Gaze on it with Attention and Wonder, yet, when we come to touch it, the Coy delusive Plant immediately shrinks in its displayed leaves, and Contracts it self into a Form, and Dimensions, disadvantageously differing from the former; which it again re-

COVERS

covers by degrees, when touch'd no longer : So these Objects that charm us at a distance, and whilst gaz'd on with the eyes of Expectation and Desire; when a more immediate Possession hath put them into our Hands, their former Lustre vanishes, and they appear quite differing things from what before they seem'd; though after Deprivation or Absence hath made us forget their Emptiness, and we be reduc'd to look upon them again at a distance, they recover in most Men's eyes their former Beauty, and are as capable as before to inveigle and delude us. I must add, *Lindamor*, that when I compare to the Sensitive Plant most of these Transitory things, that are flatter'd with the title of Goods, I do not out of that number except most Mistresses. For, though I am no such enemy to Matrimony, as some (for want of understanding the Raillery, I have sometimes us'd in ordinary discourse) are pleas'd to think me and would not refuse you my Advice (though I would not so readily give you my Example) to turn Votary to *Hymen*; yet I have observ'd so few Happy Matches, and so many unfortunate ones; and have so rarely seen Men love
their

their Wives at the rate they did, whilst they were their Mistresses; that I wonder not that Legislators, thought it necessary to make Marriages Indissoluble, to make them Lasting. And I cannot fitlier compare Marriage than to Lottery; for in both, he that Ventures may Succeed, and may Miss, and if he draw a Prize, he hath a rich Return of his Venture: But in both Lotteries there lies pretty store of Blanks for every Prize. And for your particular, *Lindamor*, the World is much mistaken in both your Humors, if *Hermione's* and Yours be not so unsuitable, that (to make haste from so nice a Subject) had she justifi'd your expectation of her kindness, you would have possess'd the Person without possessing the Happiness you expected: And might have found your self as sensibly disappointed by her Grant as you were by her Change.

But I forget, *Lindamor*, that I resolv'd not to insist on Parallels, and therefore, instead of prosecuting the Discourse my Pen has slipt into, concerning the advantages of *Seraphick* compar'd with ordinary, Love; I shall venture to encourage you to the For-

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mer, by shewing you, that your past addictedness to the Latter, may prove serviceable to you in it : Yes, *Lindamor*, I shall not scruple to tell you, that your strong passion for *Hermione* may not a little facilitate your Devotion, partly by breaking all the Chains, excepting one; that fastned your Affection to unsatisfying Objects, and restrain'd it from soaring to the sublimest; and partly, by exalting your Passion to a Height fit for *Seraphick* flames. For, Love hath this of Noble. that it makes us divest our selves of Selfishness, flight fortune, quiet, safety, honour, life, and all our own Concernments, when their coming into Competition with the Lov'd party's Interests, may render their sacrifice acceptable to her; and makes us think Goods or Ills deserve those names, but as they come to us From or Through Her. You could scarce have learn'd a better Lesson, even from a much better Master; for, Love having thus accustom'd you to (what is thought most difficult in that Virtue) the Acts of Self denial, you need almost but Transfer your flames from an Inferior and mistaken; to their True and Noblest Object, and you will have exalted and refined your Love into Devo-

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tion; to the later of which, a sublime Elevation of the first is such a Disposition, as the having formerly by looser Airs and (perchance) wanton Songs, learn'd to Improve and to Command ones Voice, is, to the skill of Singing those devout Hymns and Heavenly Anthems, in which the Church-Militant seems ambitious to emulate the Triumphant, and Eccho back the solemn Praises and Hallelujahs of the Celestial Quire. And, as by Hunting, though (possibly) we follow but some poor fugitive Hare, or some such Trifling Game, we gain that Vigor, that Sufferance, and Agility, that fits us for the Toils and Military Hardships that are exacted in the pursuit of Glory, and of Empire: So though in Love (Devotion's Prenticeship) the Courted Creature be often considerable enough, to make our Elevations fit to be numbred among such as those that made Love be Painted Blind; yet in the Progress and Conduct of our Passion, we contract such disinterested and resign'd Habitues, as, being preferr'd to serve Cœlestial Objects, do excellently qualifie us for Devotion. And in effect, a fervent Love seems little else, than Devotion misaddressed.

address, where our own very expressions may serve to disabuse us; For, when you give your Mistress the stile of Goddess, and talk of nothing to her, but offering up of hearts, Adoring, Sacrifices, Martydoms; does not all this imply, that though it be said to her, 'tis meant to a Divinity: which is so much the True and Genuine Object of Men's Love, that we cannot exalt that passion for any other, without investing it with the Notion and Attributes of God? As Children disclose the inbred kindness they have for those persons, by calling the Babies they most doat upon by their dear Mother's, or lov'd Nurses Names. Exod. 32. vers 4, 5. In the latter of which it is expressly said that the Feast was proclaimed.

And, as *Aaron*, and the revolting Jews, by justifying to themselves their Adoration of the Idols they had set up by attributing the Title of God to what they ador'd, did tacitly acknowledge Adoration to be due onely to the Deity: ל יהוה To Jehovah, the peculiar Name of the true God.

So does a Lover, by naming what he worships, a Divinity, tacitly confess the Deity to be the proper Object of that highest and peculiar strain of Worship.

And this Truth, *Lindamor*, the very Acknowledgers of Lovers concurs to testify: or, what Men call, and think Incon-

stancy, is nothing but a chase of perfect Beauties, which our Love fruitlessly follows and seeks in several Objects, because he finds it not entire in any One; for, Creatures have but small and obscure fragments of it, which cannot fix, nor satisfy an appetite, born for, and (though unwillingly) aspiring unto God: who is proclaim'd the true and proper object of our Love, as well by Mens fickleness to Women, as the Angel's constancy to Him. Just as the trembling restlessness of the Needle in any but the North Point of the Compass proceeds from, and manifests its inclination to the Pole; its Passion for which, both its Wavering and its Rest bear equal witness to. That unsatisfy'dness with transitory Fruitions, that Men deplore as the Unhappiness of their Nature, is indeed the Priviledge of it; as tis the Prerogative of Men not to care for, or be capable of, being pleas'd with Whistles, Hobby-horses, and such fond Toys as Children doat upon, and make the sole Objects of their Desires and Joys. And by this you may, *Lindamor*, in some degree imagine the unimaginable Suavity, that the fixing of ones Love on God is able to bless the Soul

Soul with; since, by so indulgent a Father, and competent a Judge as God himself, the decree'd uncontentingness of all other goods, is thought richly repaired by its being but an aptness to prove a Rise to our Love's settling there.

And hitherto, my dearest *Lindamor*, *Sect. 9.*

I have endeavour'd to recommend unto you *Seraphick Love*, by mentioning some of its properties, which seem to relate more to the Love it self, than to the Divine Object of it. But I fear you'll think, I have too long entertain'd you with considerations, which besides that they are not altogether the importantest that belong to this discourse; I have been by haste reduc'd to Pen in the unaccurate Order, wherein they offer'd themselves to my thoughts, not the Method wherein I should have presented them to Yours.

And therefore, *Lindamor*, since the *Sect. 10.*

Noblest and Supreme Motives to the Love of God consist in his own infinite Perfections and Prerogatives; and since, the Properties of God's Love to us do advantage us much more, (and consequently are likelier to endear Devotion to us) than those of ours to Him: The former not only moving God to kin-

dle in us, but to Cherish and Foment, and (if our own wilful extinction interpose not) to Crown the latter: For both these reasons, I say, *Lindamor*, I doubt not but you'll think it seasonable for me to proceed, to consider that higher sort of Motives to Devotion, and to evince, that the several things which are wont most to engage and heighten our affections, do, in a peculiar and transcendent manner, shine forth and Constellate in God. That, you know, which enamour'd you of *Hermione*, I need not prove to you, to have been your supposing her full of Loveliness and Excellencies in her self, and and your believing, that the Love she vouchsafed you was Great, Free, Constant, or Advantageous to you. And that all these properties do not only eminently exist, but illustriously concur in God, and his Love; I must now, *Lindamor*, (with strong desires of doing it prosperously) attempt to manifest.

Sect II. First then, our highest Love is made God's due by the Excellency and Privilege of his Nature. But, trust me *Lindamor*, when necessitated by a Method exacted by the nature of this discourse (I find my self engaged to say some-

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something by way of celebration of God's Perfections : I am very sensible, I can but detract from what I desire to Praise, and must inevitably appear unable to speak Worthily of a Theme, to which, even Seraphims themselves cannot do Right. And if, as the Scripture assures us, those things never fell under the Senses, nor entred the Thoughts of men, ^{1 Cor. 2.9.} which God has reserv'd for those that love him ; how Ineffable and Incomprehensible must those things be which he has reserv'd for Himself? the infinite Superiority of his Nature above all Created Beings, placing a vast disparity betwixt his greatest communicated Vouchsafements, and his Boundless, and therefore to Creatures Incommunicable, Perfections.

Wonder not therefore, *Lindamor*, that my weak Eyes dare not dwell long upon an Object, which they cannot steadfastly gaze on long without being dazl'd : And do not marvel, that I scruple not to use seeming Hyperboles in the mention of Perfections, which make the highest Hyperboles but seeming ones: Both God's Nature and his Word declaring him to be *exalted above all blessing and Praise*. ^{Neh. 9. 5.} If it were seasonable,

Lindamor, to entertain our selves but with those Attributes of God, which are Legible or Conspicuous in the Creation; We might there discern the admirable Traces of such immense Power, such unsearchable Wisdom, and such exuberant Goodness, as may justly ravish us to an Amazement at them, rather than a bare Admiration of them. And I must needs acknowledge, *Lindamor*, that when with bold Telescopes I survey the Old and Newly discover'd Stars and Planets that adorn the upper Region of the World; and when with excellent Microscopes I discern in otherwise Invisible Objects, the unimitable Subtilty of Nature's curious Workmanship; and when, in a word, by the help of Anatomical Knives, and the light of Chymical Furnaces, I study the Book of Nature, and consult the Glosses of *Aristotle*, *Epicurus*, *Paracelsus*, *Harvey*, *Helmont*, and other learn'd Expositors of that Instructive Volume; I find my self oftentimes reduc'd to ex-

clame with the Psalmist, *How manifold are thy works, O Lord? in wisdom hast thou made them all!* And when I have been losing my self in admiration of what I Understand not, but enough

Psal. 104.

24.

to Admire, and not to Comprehend; I am often obliged to interrupt or break off my Enquiries, by applying to the Works of God's Creation the Expression us'd by *St. Paul*, of those of his Providence, *Q the depth of the Riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways untraceable!* And Exclamations of this Nature may the attentive Consideration of any other of Gods Attributes deservedly produce. But having else-where treated of this Subject in a peculiar Discourse, I shall now, *Lindamor*, invite you to consider with me, how much You, and those that are Conscious to their having Virtue enough in themselves, to make them prize it in Others, are in love with *Cato*, *Scipio*, and those other *Heroes*, that did Ennoble, and almost Exceed Mankind, upon the bare knowledge of their Viriues; although from them we derive no personal advantage, (their death having numerous Ages preceded our Nativity.) Since then we pay so much disinterest Love to some few faint and ill-refin'd Virtues, that ne'r did profit us: how much on such a Score, and at that Rate, should we Love him, who so possesses all perfections, that each of his Perfections is Infinite: Were you and I

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Rom. 11.
33.

our own Creators, *Lindamor*, and wholly independent upon God, without either Need or Hope to taste his Bounty; his native Excellencies, and what he has done for Others, should surely Ravish us, and Enamour us of Him. Though his Benefits to us did not entitle him to our Love, his Essence (the Source and only Motive of those Benefits) would give him a Right to it; and though we ow'd him nought for what We are, we yet should owe him Love for what He is. He is that glorious Sun, From whom (as Beams) all created Perfections flow, and In whom they all concentre. To omit God's Sovereign Majesty, (which places him so high, that but to own for him so Familiar and Levelling an affection as Love, much more to expect to be Relov'd by Him, were not the least sawcy Presumption Man could be guilty of, did not his own Commands make it a Duty,) Not to insist on this, I say, Let us a while consider that proper and peculiar attraction of Love, his Loveliness; which is such, that, did we but once see it, all Creature-competitions (even we being Judges) would then be as Impossible as they are now Unjust. In the Fifth Evangelist's Prophetick Visions, the Seraphims them-

themselves (those glorious ornaments of the Cœlestial Hierarchy) are represented as covering their faces in God's presence, either blushing at their Comparative Deformity, or unable to sustain the unqualifi'd splendor of so Divine brightness; whence perhaps it became of old the Jewish fashion (as some frequent expressions in their Writers intimate) when they went to pray, to veil their heads and faces; (though now I have in their Synagogues seen them onely cover their heads; not their faces, with those white Garments they wear at their publick Devotions.) And, *Lindamor*, if *Moses's* face, by but a few days converse with God, reflected such a Light as dazl'd mortal Eyes; and if his swift Posts the Angels, when sent on Errands to us here on Earth, even when they may be suppos'd (if I may so speak) to wear their travelling Cloaths, and stood as much to our frailty in the Form, as the Region, they appear to us in, do, in spight of that darkning Condescension, so much Transcend all objects here on Earth, that the Scripture often mentions, that even those that aspir'd to imitate their Virtues, were confounded at their presence: And if, in this veiling habit, they appear so glorious, that

Plal. 94. 9.

that their thus disadvantage'd Beauty is made the Complement and Hyperbole of that Quality; what may we, or rather, what may we not conclude of God himself, of whom the Scripture says, *He that planted the Ear shall he not hear? he that formed the Eye shall he not see?* That is, He that imparts a Faculty, or an Excellence to the Creature, shall not he himself much more eminently possess it? and in effect, the most unblemish'd Created Beauties are but faint shadows (or trulier, Foils) of His. Those drops of Prettiness, scatteringly sprinkled amongst the Creatures, were design'd to Defecate and Exalt our Conceptions, not to Inveigle or Detain our Passions; for, God did ne'r intend them to Terminate our Love, but onely by our Eyes to exalt our Faith above them, and by the Beauties our sight can apprehend to raise us to a confidence, that there is in their Author more than we can either See or Comprehend.

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Like *Elijah's* fiery Chariots, though they be Pure and Bright, and consist of the Noblest and Gloriotest materials, they are meant by God but to carry us up to Him. And as the Patriarchs Steward was furnish'd with so sumptuous an Equipage to court *Rebecca*, not for himself, but for

Gen. 24.
30-53.

Isaac

Isaac; so all the Loveliness imparted to the Creature is lent it, but to give us some more enlarg'd conceptions of that vast Confluence and Immensity that exuberates in God. To make the rightest use of fading Beauties, you must consider God and them, as you were wont to do your Mistress's Picture and its Chrystal Cover: Where, though that native Glass were Pure and Lovely, and very richly edg'd, yet to gaze on it, was not the chiefest business of your Eye; nor did you in it terminate your sight, but greedily look through and beyond it, upon the adored Image that solid veil berraid. Methinks *Seraphick* and our common *Lovers* behold exterior Beauties with a difference resembling that wherewith Children and Astronomers consider *Galileo's* optick Glasses, (with one of which *Telescopioes* that I remember I saw at *Florence*, he merrily boasted that he had, *Trovato la Corte a Giove*) which the one prizes most for what they appear; the other, for what they discover. For Children contenting themselves to wonder at the length, and fall in love with the Workmanship and Gildings of the Tube, do thus but gaze upon them; whereas Astronomers look through them, and, scarce

scarce taking notice of the unusual Ornaments, or the shape, employ them to find out unknown Lights in the Sky, and to descry in Heaven bright Stars, unseen before, and other Cœlestial Novelties and Beauties.

Self. 12. I deny not, *Lindamor*, that God has been pleased to adorn some of his Creatures with Hints and Impresses, as well of his Loveliness as his other Excellencies; but they do much more faintly and imperfectly resemble Him, than the counterfeit Sun we sometimes see in a Cloud emulates the True one, by whose Refracted and Reflected Beams, some acute modern Naturalists suppose it to be produc'd. For though this Derivative Sun shine with a not-inconsiderable Lustre, Comparatively to the rest of the dark Cloud it ennobles, yet is it not only as much inferior to the true Sun in Brightness, as in Height; but it enjoys alone a Precarious, Dependent, and almost Momentary Being, which often it loses in a very short time, and never attains to preserve a very long one. And therefore, to neglect that supreme Resplendency that shines in God, for those dim Representations of it, that we so doat on in the Creature, is as præposterous, and absurd,

furd, as it were for a Persian to offer his Sacrifice to a Parhelion, (as the *Greeks* call that Meteor) instead of adoring the Sun. And certainly, *Lindamor*, if our Dim sight, like that of the Prophet's Servant, who saw the Mountains near *Dothan* covered with Horses and Chariots of Fire were priviledg'd to discern otherwise Invisible Objects; our ravish'd Eyes would behold Loveliness enough in God, to make us incessantly exclaim in the Language of the Prophet, *How great is his Goodness, and how great his Beauty!* Agreeably whereunto we may observe, That as the Load-stone doth attract most powerfully the brightest Needles, made of the purest Steel, and those that most approach it; so Angels, who, of all Created Beings, enjoy the unclouded'st Light, and the most clear Knowledge of their Maker, do love him with a Constancy so fix'd, that in five thousand and some odd Centuries of years, (efflux'd since the Creation) they could never see any thing, either In God, or Out of Him, capable to seduce them to a Change. God's Loveliness (which is such, that the Eternal Fruition of himself Creates even His Felicity) is like rare Musick, which, though it do delight all its partakers, the Knowingst Artists still do

do highliest Value, and are most ravish'd with the Transports it produceth, being proportion'd to the degrees of the Skillfulness of its admirers. The Apostate Spirits indeed deserted their first Station, not frighted thence by any blemish they descry'd in God; but probably fell by a sawcy Affectation of a Parity, and (as Divines tell us) a Sacrilegious aspiring to Perfections, which they were criminally unable to behold, without wishing them their own. And for their present Separation from God, it is their Curse and Punishment. And I shall ingeniously confess to you, *Lindamor*, that by the advantagious Idea's I entertain'd of God's Perfections, I have been sometimes inclin'd to think

Exod. 33. 20. that the reason why God tells *Moses*, *Thou canst not see my face, for there shall no man see me and live*, might be, that (as Transcendent Objects destroy the Sense) so Lovely & Glorious a sight, (whose Continuance shall make our happiness in Heaven) would let in Joys, and would create Desires, too Mighty for frail Mortality to sustain. The ravish'd Soul being shew'd such Game as That, would hate so eagerly, that she would break those Leashes that tie her to the Body, (and thereby hinder her flight to that wish'd Union)

and the glad Heart (too narrow a Receptacle for so much Joy) to make room for such Guests, would stretch unto a Rupture, Longing or Joy, have sometimes singly reach'd Degrees that have made them Fatal; And why then should their Union in such Extremes be thought incapable of producing the like effect? Nor is it perchance more a Priviledge of the next Life, that we shall then see God, than that we shall survive that glorious Sight; which is too dazling an Object for Mortal Eyes, till (to use St. Paul's Expression) *our mortal shall have put on immortality*. But I must 1 Cor. 15. 54.

no longer lose my self in a Theme, on which it is so easie to speak Much, and so impossible to say Enough. If I be not very much mistaken, they are so, who presume to give us satisfactory Definitions of Gods Nature, which we may perhaps more safely Define by the Impossibility of its being accurately Defined. And I must confess, I do the least expect the best Description of the Divine Nature, from those that are most forward to take upon them to Explicate it: For our Words being but the Representations of our Notions, and they being necessarily Finite, as our Being; few men are (me-thinks) more likely to be mistaken in the Nature of what's Infinite,

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(and consequently of God's Attributes) than those that think Descriptions can comprize it. Nor will an Assiduity and Constancy of our Speculations herein relieve us, for too fix'd a Contemplation of Gods Essence does but the more confound us. As I remember, *S. Paul* tells the Jews, that he *could not see for the Glory or that light*, that shon from Heaven about him at his Conversion. And this the famous *Simonides* experimentally found, who being ask'd what God was, took a days time to consider of it; after, being call'd upon for his answer, he desir'd Two days longer to think upon it; & when they were expir'd, demanded Four days longer; and so continu'd a great while, each time Encreasing his Demands for Respite; till, being prest to give an Account of such a Dilatory way of proceeding, he ingeniously acknowledged, that the longer he consider'd Gods Nature, the less he comprehended it. And indeed, Experience teacheth us, that they that gaze stedfastlyest on the noon-days Sun, can least of all discern what it is; being rather Dazl'd than Instructed by so confounding an Object. Nor, is it only, *Lindamor*, a task of too great difficulty for a meer Man, perfectly to Explicate that Incomprehensible Nature of God, to which

which nothing but his own Infinite Understanding can be adæquate: But, methinks, even to celebrate God's perfections, cannot be soberly attempted without a very deep sense of a man's own unworthiness and incapacity. For, the same Excellencies that furnish us with Praises, do transcend them. And the fruitfulness of the Subject may as well deterr, as invite our Pens; since, as we are sure we shall not want Theme, so we are certain we cannot Dignify it. And for my part, *Lindamor*, though my Subject exacted of me the Praises I have endeavored to ascribe to God, yet I should have thought it requisite rather to decline the Laws of Method, than be reduc'd to Derogate from what I would extol: if the necessity of detracting from Gods perfections were not equal to that of mentioning them; and if that necessity were not as Glorious to God, as greater Praises than we are able to ascribe him, could be. But, *Lindamor*, having thus done right to my method, though I could not to my Theme, I shall onely invite you to imitate with me those Persians, that adored the Sun, thought the Light he lent them serv'd but to make the source of it admired, and not to pry into his abstruse Essence with it. And though I might say

much more concerning God's Perfections, I must henceforth think silence the properest Language I can now employ; for tis silence that best expresses our Wonder: And sure, Wonder is never more seasonable than when God is the object; A prostrate Veneration being the safest apprehension of Him that is incomprehensible.

Sect. 13. Having thus considered, *Lindamor*, how fit an object God is of our highest Love, for what he is in himself; let us now proceed to derive further proofs of the same Truth, from what he is to us, (that your gratitude may contend with your Reason, which shall most heighten your Devotion) and we shall find in the Vastness, Freeness, Dis-interestness, Constancy, and Advantagiousness of his love to us, that more than all the Love we can pay him, were but a little part of that we owe him.

But for the first Attribute, we have assign'd his Love, the (Greatness of it) it being a general Property, diffused through all the rest, and conspicuous in them, it requires now to be treated of apart.

We shall then proceed to the freeness or unmeritedness of God's love; To believe

lieve which strangely vast, we need but consider, that we so little could at first deserve his Love, that he lov'd us even before we had a Being: and our Felicity in his degrees, preceded our existence in this World. God lov'd you numerous ages before you were; and his Goodness is so entirely its own Motive, that even your Creation (since when alone you can pretend to merit his Love) is the effect of it. This benefit alone were sufficient to render God the object of our Love, though we were that of his aversion. For (as the Persians ador'd the Sun even when it scorch'd then) we esteem ourselves oblig'd to love and honour our Parents in spite of their being wicked and unkind, though they be but God's instruments in our Production, and made us what we were born, not arbitrarily, but in virtue of his Ordination. But God to confer on us, in the most excellent and endearing manner, the blessing promis'd to his antient People, when he vouchsafed to assure them, that *he would love them* Hos. 14. 4. *freely*, was pleas'd to love us, not onely when we were not at all, but when we were his Enemies; *If when we were enemies* Rom. 5. 10. *(saith St Paul) we were reconciled to God by the death of his Son, &c.* Our Inexistence

indeed was a condition, wherein nothing in us was capable of being a Motive of God's Love: but our Enmity proceeded further, and made us worthy of his Detestation; as if his Love were nothing unless it vanquish'd Obstacles, as well as wanted Motives. This gave the Apostle a just cause to say, that *God commend-*

Rom. 5. 8. *eth his love towards us, in that while we were yet sinners Christ died for us:* That is, when

we wanted all motives to invite his Love, unless our very want of them should pass for one. And how did God express his Love unto us? even by the gift of the

Joh. 3. 16. *Son of his love; For God so loved the world, (says the Divine Token of his Love) that he gave his only begotten Son.* And how did

Phil. 2. 6, 7, 8. *that Son love it? He (says the Apostle) being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.* That is, That he would love at no less Rate than death; and from the super-eminent heighth of Glory, stoop'd and abas'd himself to the sufferance of the extreamest of Indignities, and sunk himself to the bot-

tom

tom of Abjectedness, to exalt our condition to the contrary Extreme. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed,* sayes the Prophet. *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich,* sayes the Apostle. Men having displeased God, & consequently forfeited all Right and Natural Possibility to Happiness; even whilst they compleated the Forlornness of their condition, by the Lethargy of not being sensible of it, and were as careless to Seek means of Recovery, as they had been unable to Devise them of themselves: Even then, his restless Love would never be at quiet, till it had set his Omniscience on work, to contrive Expedients, & find out a way to reconcile his Justice and his Mercy, in reconciling Sinners to Himself. And this merciful Design, by the Incarnation of his Son, he prosecuted in a way so Worthy of Himself, and so Advantagious to Us, that our just wonder at it may keep us from having any, to find that, as *St. Peter* informs us, the very Angels (prompted, questionless, by a Religious Curiosity)

1 Pet. 1.
12.

ardently *desire to look into* those Divine Mysteries. I find it hotly disputed amongst Divines, (not only betwixt the Socinians and the Orthodox, but betwixt Orthodox and Orthodox) Whether or no God could, without violating his Justice, have devised any other Course for the Expiation of Sin, than the Passion and Death of Christ. But, without venturing to Determine, whether or no God Could, to Redeem us, have chosen any Other way; We may safely think, that he Has chosen the most Obliging and most Endearing way, displaying in this Divine Manner of Rescuing us, the severest Justice, and the highest Mercy; the greatest Hatred of Sin, and the greatest Love to Sinners: Since by those unequall'd and unvaluable sufferings, to which he delivered up for us that Son, who is so near unto him, that he truly said, *I and the Father are one*, He at once manifested both how much he Hated Sin, which he so heavily punish'd in the Person he most Lov'd; (though that Surety but Adopted it, to free Men from the Insupportable vengeance of it) and How much he Lov'd Sinners, by giving up what he so Lov'd for a Ransom of those that were guilty of what he so Hated. And therefore our Saviour,

vionir, though he did such great things to
 satisfie the unbelieving and contumacious
 Jews of his being their promis'd *Messiah*,
 would not Decline Death to convince
 them; And, though he had not seldom
 done so much to make himself the Object
 of their Faith, would not be invited from
 the Cross, though the chief Priests and
 Scribes themselves said at his Crucifixi-
 on, *Let him now come down from the Cross,* Mat. 23. 73
and we will believe on him. And Christ, to
 convince the World of their unablenss
 to emerge and recover out of that deep
 Abyss, wherein the Load of sin (which
 in Scripture is call'd *a weight*) had Pre- Heb. 12. 13
 cipitated fall'n Man, came not into the
 World untill well nigh 4000 years of
 Sicknes had made the Disease Desperate
 and the Cure almost Hopeless. So inve-
 terate an obstinacy at once widening the
 Distance betwixt God and Man, and pro-
 claiming the later Disability to find by
 his own wisdom, Expedients of Reunion.
 Thus Christ heal'd and dispossess'd a Mat. 9. 32
 Dumb person, who was able to make en-
 treaties but by the Disability of pro-
 nouncing them; and might truly say to
 the secure World, *I am found of them that* Isa. 65. 1. 9
sought me not. And when our Saviour
 was come into the wretched World, of
 all

all the numerous Miracles recorded in the Gospel, he scarce did any for his own private Relief. And to shew, that as he endured his Sorrows for our sakes, that by *his stripes* we might *be healed*; so were the Joys he tasted in Relation to Us. We read not (which is highly observable) in the whole Gospel, that ever he rejoyc'd but once, and that was, when his return'd Disciples inform'd him, that they had Victoriously *chas'd Devils* and *Diseases* out of *oppressed Mortals*, and that by his *Authority* men had been *dispossess'd* of both the Tempter and Punishment of Sin. He convers'd among his Contemporaries with Virtues, as well attesting what he was, as Prophecies or Miracles could do; and, to teach Man, how much he valu'd Him above those Creatures that Man makes his Idols, he often altered and suspended the Course of Nature for Man's instruction, or his Relief, and revers'd the Laws establish'd in the Universe, to engage Men to obey those of God, by doing Miracles so numerous and great, that the Jews Unbelief may be almost counted One. Yet were those wonders wrought for a Generation that ascrib'd them to the Devil, and Return'd them with so unexemplifi'd an Ingratitude, that 'tis not the least of his wonders,

Us. 53.5.

Luk. 10.

Mat. 12.24

Mat. 3. 12.

wonders, that he would vouchsafe to work any of them for such blasphemous wretches: who were indeed, as some of the later Jews have too truly styl'd themselves, in relation to their fathers, *Chometz ben ya-yin*, Vinegar the Child of Wine, a most degenerate off-spring of holy Progenitors. He suffered so much for them, that made him do so, that he suffered the addition of Misery of being thought to suffer deservedly; *And he was numbred with the Transgressors*. And though he liv'd as much a miracle as any he did, yet did his condition sometimes appear so despicable and forlorn, that men could not know his Deity but by his Goodness, which was too infinite not to belong Incommunicably to God. And though 'twere once a saying of our Saviours, *Greater Love hath no man than this, that a man lay down his life for his friends*; yet is not, what is said of the Love here mention'd, to be understood of Love indefinitely, or generally considered, but only of the single acts or expressions of a man's Love to his friends compar'd betwixt themselves. and so the alledg'd passage seems to mean but this, That among the single Acts of kindness to a man's friends, there is not any one more highly expressive of a real and

Isai. 53. 12.]

Joh. 15.

13.

and sincere Love, than to part with one's life for their sakes. This Text therefore would not be Indefinitely applyed to the affection of Love it self, as if it could not possibly be greater than is requisite to make a man content or willing to dye for his friends; for he that sacrifices beside his Life, his Fortune also, his Children and his Reputation, does thereby express more Love to them, than he could do by parting with his Life only for them. And he that is forward to die for those that hate him, or, at least, know him not, discovers a more plentiful and exuberant stock of Love, than he that does the same kindness but for those that Love him. And thus our Saviour would be understood, unless we would say, that he Only practis'd what he taught; for, he came to lay down his life even for his enemies and (like the kind Balsom-Tree, whose healing-wounds weep Sovereign Balm to cure those that made them) he refus'd not to die for those that kill'd him, and shed his Blood for some of those that spilt it. And so little was his injur'd Love to the ungrateful World discourag'd or impair'd by the savage entertainment he met with in it, that, after he had suffer'd from wretched men (for whose sakes he left Hea-

then to become capable of suffering) such
 erefor barbarous indignities, as might have made
 to the are punishments appear Mercy, and even
 ld no cruelty it self seem no more than Justice;
 fite when I say, to hope for so much as his
 to dy pardon were presumption; he was pleas'd
 beside to create Confidence of no less than his
 ildred love, a Virtue. Nor think it, *Lindamor*
 expres unpertinent to our present Theme, that
 do b insist so much on what Christ has done
 n. And suffer'd for us, since both he himself
 fe th informs us, that *He and his Father are one:* Joh. 10. 30
 ot, di And some of the Texts already mention'd *See also*
 beran have taught us, that 'twas 'an effect of Joh. 84. v.
 e fam Go's love also to the world, that *He*
 e him *gave his only begotten Son to redeem it;* and, Joh. 3. 16.
 under that *God commendeth his Love towards us* Rom. 5. 8.
 Our in that *while we were yet sinners Christ dyed*
 cam for us. Wherefore I shall without scrup-
 emie le proceed to observe to you, that so
 whose ere is Christ's dilection, that the grand
 alm condition of our Felicity is our Belief,
 'd no that he is disposed to make us happy;
 d shen on terms, not only so honourable to him,
 ilt it out so advantagious to us, that, I was
 o the about to say, that possibly Faith it self
 im would scarce be exacted as requisite to our
 e met happiness, but that the condition does
 from increase the benefit, by vouchsafing us
 e Her bold and early anticipations of it. For,
 ven *Faith*

Heb. 11. 1.

Faith being (as the Apostle terms it) *substance of things hoped for, and evidence* (or conviction) of things not seen, was our joys to this side of the Grave, brought Heaven down to us, till our freed Spirits can soar up to Heaven; and does us such a service, as the Jewish Spies did to the Countrey-men, by bringing them over

Numb. 13.

23. 27.

this side *Jordan* into the Wilderness some of the pleasant and delicious Fruits of the blest Land of Promise. I said, *Ladamor*, that Faith was the grand Condition required in God's free grant of Eternal life. Not that I would ascribe anything to a Lazy, Speculative, and Barren Faith, in opposition to that lively and active one, which is called by the Apostle

Gal. 5. 6.

πίστις δι' ἀγαπῆς ἐνέργημα ἐστίν, Faith operated by Love; since I am informed by St. James

Jam. 2. 26.

that the Divorce of Faith and Works is as destructive to Religion, as that of Soul and Body is to Life: But that I was willing to mind you, that though true Faith

Gen. 30.

(which cries like *Rachel*, Give me Children or else I die) be ever the pregnant Mother of good works, yet are not those works the cause, but the Effects and Signs of God's first Love to men, (however afterwards the Children may Nurse their Parents.) As, though the Needle's point

ing at the Poles be, by being an Effect, an Argument of its having been Invigorated by the Loadstone, or received Influence from some other Magnetick Body; yet is not that Respect unto the North the Cause, but the Operation of the Iron's being drawn by the attractive Mineral; *Thou art good, and doest good*, says the Psalmist to his Maker. The greatness of his Goodness is that which makes it Ours, nor doth He do us good, because that We are good, but because He is liberally so; as the Sun shines on Dunghills, not out of any Invitation his Beams find there, but because it is his Nature to be diffusive of his Light. Yet with this difference, that whereas the Sun's Bounty by being rather an Advantage to us than a Favour, deserves our Joy, and not our Thanks; because his Visits are made Designlesly, and without any particular Intention of address, (by such a bare necessity of Nature, as that which makes Springs flow out into Streams, when their Beds are too narrow to contain the renewed water that doth incessantly swell the exuberant Sources;) God on the contrary, for being necessarily kind, is not less Freely or Obligingly so, to You or Me; for, though some kind of Communicativeness be
Essential

Psal. 119.
68.

Essential to his Goodness, yet his Extension of it without Himself, and his Vouchsafing it to this or that particular Person, are purely Arbitrary. To omit his Love to the numberless Elect Angels; the strict Relations betwixt the Persons of the Blessed Trinity, supplying God with Internal Objects, which imploy'd his Kindness before the Creation, and Himself being able to allow his Goodness the Extent of Infinity for its Diffusion. But (having glanc'd at this only by the By) we may yet further admirably observe, That whereas Men usually give freeliest where they have not given before, and make it both the Motive and the Excuse of their desistance from giving any more, That they have given already: Gods bounty hath a very different Method; for he uses to give, because he Hath given, and that he May give. Consonantly to which, when the revolting *Israelites* had broken the Contents, whilst *Moses* was bringing them the Tables, of the LAW, and had thereby provok'd the Incensed Giver of it to the thoughts of a sudden Extirpation of so Ingrateful and Rebellious a People; we may observe, That, whereas God, as unwilling to remember his former Goodness to them, speaking to *Moses*, calls them,

them, *Thy people which thou broughtest out of the Land of Egypt: Moses, on the other* Exod. 32.
7.
 side, to engage God to the New mercy of a Pardon, represents to God his Former mercy to them, & calls them *God's People*, verf. 11,
 which *He brought forth out of the Land of Egypt, with great power, and with a mighty hand.* And so conspicuous in the Eternal Son was this property of the Merciful Father, that when sick *Lazarus's* Sisters implored his Rescue for their expiring Brother, the Motive they employ, and which Prosper'd their addresses, was, *Lord, behold,* (not, he who loveth thee, but) *be* Joh. 11.3.
whom thou lovest, is sick. And as he takes the first inducements of his Bounty from Himself; so do his former Favours both invite and give Rates to his succeeding Blessings. And there is reason for it: For his pure Love being all the Merit, by which Man can pretend to the Effects of his Bounty; it is but just, that the Degree of his Love should Proportion those Favours, which 'tis our onely Title to; and that God's Liberality should as well afford Measures as Motives to it self.

Nor is God's love less Dis-interest'd Sect. 14.
 than Free. His grand Design upon us is but to make us Instruments and Partakers of His Glory, and to bring us to everlasting

ing Happiness, by a Way that does as well elevate and dignifie our Nature; as the Condition reserv'd for us will. His Method of saving us, if but compli'd with, does here, as the Apostle speaks, *Fit us for the Inheritance of the Saints in Light; We* being made (as St. Peter speaks) *Partakers of the Divine Nature, having escap'd the corruption that is in the world through Lust.* So that those things, wherein the noblest of the Philosophers plac'd their Felicity, serve but to Qualifie and Prepare Christians for that Higher Blessedness that is reserv'd by God for those that love him; and cannot but be heightn'd and endear'd by the Value, which Graces and Virtues had given men on Earth, for such a Noble and Rational kind of Happiness, as is apportion'd to them in Heaven. What ends can he have upon us, whose Goodness and his Blessedness are both Infinite? He was unconceivably Happy (in his own Self-sufficiency) before the Creatures had a Being; and sure that Felicity that needed

Quid enim immortalibus atque beatiss, Gratia nostra queat largiri? Emolumentum, ut nostram quidquam causam gerere aggrederentur? Lucret. ex Epic.

not Themselves to be supreme, needs nothing that they can do: Nor was it his Indigence that forc'd him

to make the World, thereby to make new Acqui-

acquisitions, but his goodness that press'd him to Manifest, and to impart his Glory; and the Goods which he so overflowing-ly abounds with. Witness his suspension of the World's Creation, which certainly had had an earlier Date, were the Deity capable of want, and the Creatures of supplying it. *St. Paul* in his Epistle to *Timothy*, styles God *Μακάριος*, which we translate, *The blessed God*, but may perhaps more properly be rendred, *the happy God*: and elsewhere in the same Epistle he truly calls him *The Happy*, as well as *Only Potentate*. God (says the Apostle) *that made the world, and all things therein, seeing that He is Lord of Heaven and Earth, dwelleth not, &c. As though He needed any thing, seeing that he giveth to all Life, and Breath, and all things. And, In Him, we live, and move, and have our Being.* And indeed so coherent in the mind of a meer Man, that does but consider and understand the Import of his own Notions, is the belief of God's Happiness to that of His Being, that I remember the Epicurean, *Lucretius* himself, even in that impious passage, where he denies Divine Providence; and in a seeming, but injurious Complement, would, under the pretence of easing God of it, deprive Him

1 Tim. 1.

12.

1 Tim. 6.

15.

Act 17. 24.

25, 26.

of the government of the World; does yet confess, that the Divine Nature must necessarily enjoy a Supreme and endless Tranquility adding, (to bring this to our present purpose) that 'tis

— *Privata dolore omni, privata periculis;*
Ipsa suis pollens opibus nihil indiga nostri.

Whereby he acknowledges,

That from all griefs and dangers of them freed,
 Rich in it self, it has of us no need.

Or, if you will have him speak of the gods in the Plural, like a Heathen Poet, that

Far above griefs and dangers, those blest powers,
Rich in their Native Goods, need none of ours.

A much Nobler Poet tells us, That the
 Psal. 24. 1. *Earth is the Lord's, and the fulness thereof,*
the World, and they that dwell therein. Agreeably whereunto, that Great God that
 Prov. 26. *formed all things,* (as in our Translation
 10. *the Scripture calls him* (says in one of the
 Psalms,

Psalms, *If I were hungry, I would not tell thee,* Psal. 50. 12
for the world is mine, and the fulness thereof.
 His Ubiquity excludes all wishes of Re-
 move, by making his Essence incapable
 of exclusion; for, Whither should he
 desire to transport himself that is every
 where, and can wish himself in no place
 where he is not already? his sufficiency is
 such, that he can see no Goods. but what
 he gives or hath, (or rather both bestows
 and possesses) his plenty being so unex-
 hausted a Spring of Goods that his Libe-
 rality does less impoverish God, than the
 Sun's light does him; or imparted know-
 ledge impairs the Teacher's Stock. And
 therefore, though *St James* do very justly
 call God, *The Father of Lights*, who is the Jam. 1. 17.
 bestower of every good and every perfect
 Gift; yet the *Friend of God*, (as the Scrip- Jam. 2. 23.
 ture calls *Abraham*) and that Royal Priest,
 (whom the Writer to the Hebrews Heb. 7. per totum.
 teaches us to have been so illustrious a
 Type of Him, whom he calls, *The high* Heb. 3. 1.
Priest of our Profession) do both of them in
 the same Chapter stile him, *The Possessor* Gen. 1. 18. 22.
of Heaven and Earth. No, no, God needs
 not beg From, nor covet In the Creatures
 shallow streams, those goods, of which he
 not only hath, but is the source, Our
 greatest services to our Creator must be

to discharge our selves, not to advantage him, nor as thinking to add any thing to a Felicity which were not infinite, could it admit encrease. Our highest Performances, though they be dues, amount not unto Tributes, but are rather like those Pepper-corns of Rent which Free-holders pay, not with hope or with intent to enrich their Land-lord, but to acknowledge, that they hold all from him. When we admire the Sun, our seeing of his Light doth not encrease it, it makes it not greater, but only it makes it ours; and when we turn away, or shut our Eyes, that glorious Planet suffers no Eclipse, and is not at all darkned or impair'd, nor doth He thereby lose his light, but We: The easiness of the application requires, and excuses its omission. *If thou sinnest, (says Elihu in Job) what dost thou against him? if thou be righteous, what givest thou him? or what receiveth he of thine hand: Thy wickedness may hurt a Man, as thou art, and thy righteousness may profit the Son of Man.* In effect, the wicked's spite against God is but like a mad-mans running his head against the wall, that leaves the wall unshaken, but dashes his own Brains out. God *inhabits* a Felicity (as well as *Light*) inaccessible to all inferior attempts: his Sovereign Tranquility

Job. 33.
6, 7, 8.

1 Tim. 6.
16.

quility is so sublimely plac'd, that 'tis above the reach of all Disquieting Impressions; and, like the Stars, that feel not the Diseases their inauspicious Influence produces, He doth not resent the torments he Inflicts. Gods Justice is not less Essential to him than his Mercy; Witness that (the numbers of the Saints and the Reprobate consider'd) thousands fall Sacrifices to the severer Attribute, for one that proves Capable of the milder. He said, *He would get himself honour upon Pharaoh* Exod. 14. *and all his Host,* when he design'd their 17, 18. ruine in the Red sea: And *Moses* said, *He hath triumphed gloriously* in effecting it. Exod. 15. *And in Ezekiel* he says, *Behold, I am against thee, O Sidon, and I will be glorifi'd* Ezek. 28. *in the midst of thee, and they shall know that* 22. *I am the Lord, when I shall have executed my judgments in her, and shall be sanctifi'd in her.* Thus, when a flash of God's Indignation (kindled by that strange fire they presum'd to offer before him) had blasted the two presumptuous Sons of Aaron, God is said *to have been sanctifi'd in them* Levit. 10. *that come nigh him, and so have been glorifi'd before all the people;* such eminent and exemplary Instances of Severity, manifesting him to be so Holy in his Laws, and so Concern'd for them, that even the

- Ministers of his Altars shall not violate them with Impunity, but find Him (what the Writer to the *Hebrews* calls him) *A consuming fire*; Who will be Glorifi'd before all his people, either by the Obedience of those that approach Him, or by their Destruction. So to Evidence, that God can derive Satisfaction as well from the Exercise of provoked Justice, as from that of his provoked Mercy; the sacred Orator uses this remarkable *Antanaclassis*:
- Heb. 12. 29. *And it shall come to pass, that as the Lord rejoyced over you to do you good, and multiply you; so will the Lord rejoyce over you to destroy you, and bring you to naught.* Thus, though it be truly said of God by the Prophet *Jeremiah*, that he doth not afflict willingly, nor grieve the Children of Men: (and therefore the determined Consumption of the whole Land, which our Bibles English, *God's work, his strange work*, other Translators read, *Opus alienum suum*) Yet when the sins of incorrigible offenders are grown to that provoking Height, that his Mercy intercedes no more to avert or suspend the inflictions of his Justice; then how much he can satisfy himself in Destroying those that wou'd not be Preserved, may be ghets'd at by that formidable Expression in *Ezekiel*; where, having fore-told what havock
- Deut. 18. 63.
- Lam. 3. 33
- Isa. 28. 21.

havock the Sword, the Famine, and the Pestilence should make amongst the intractable and dispers'd *Israelites*, he adds, (as a kind of *Επιρρησιον*) *Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted.* The Howlings of the Damned as well sound forth his Praises, as do the Hallelujahs of the Saints; they both do sing to him an everlasting Canticle of praise; onely in this great Consort of his whole intelligent Creation, the designlessly conspiring Voices are as differing as the Conditions of the respective Singers. Hell's darkness doth as well contribute to God's Glory, as Heaven's Eternal Splendor: As Shadows, judiciously plac'd, do no less praise the Painter, than do the livelier and brighter Colours. And as when the Earth doth send black, noisome, and sulphureous Exhalations up toward the Sky, alas, they reach not Heaven, nor discompose the Spheres; but all the Storms and Thunders they produce fall on that Globe they came from, and there do all their mischief: So, the wicked may wrong God indeed, yet do they really Harm but themselves by all their greatest sins, which trouble Him chiefly, but because they necessitate him to punish them: for the transgressions that do most

Ezek. 13.9

most Provoke God do him not the least Harm. An impious person may (as *Eliphaz* lately inform'd us) hurt a Man, as himself is, not that supremely blessed Deity; the Result of whose Infinite Perfections is a resembling Happiness, which is as inseparable from Him as his Essence. Our offences may derogate from his Accessional Glory, not from his Essential Felicity; or rather, the most desperate Sinners by their greatest Crimes, can but Change the Attribute they should bring honour to, and but oppose the glorifying of his Goodness to occasion the glorifying of his Justice; since he will be infallibly glorifi'd, soon or late, either by Men's actions, or their sufferings; by their Practice of Duties, or Punishment for Sin. Thus you see how little God is beholden to you for your Declining Hell: Nor will the score be very much encreas'd by your Addresses & Attempts for Heaven. *Can a man* (says *Eliphaz*) *be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain unto him that thou makest thy ways perfect?* Congruously to which sence the Psalmist says, *My Goodness extendeth not to Thee;* The fire that we kindle on God's Altars heats and enlightens us, but warms not

Job. 22.
2, 3.

Psal. 16. 2.

not Heaven at so distant a remove, nor is wanted in the Sun's residence. We have all the Redolence of the Perfumes and incense we burn upon his Altars, the Smoak doth vanish e'r it can reach the Sky, and whilst tis undispers'd, but Clouds, and but Obscures it. Alas, our best performances are as useless services to God, as the Heir's bringing Wax to his departing Father, is to him, which adds not any thing to the rich man's store, and is by him desir'd and accepted, only to seal away a Fortune to his Son. Though therefore it be true, that God is pleas'd with our performances, yet is that welcome he vouchsafes to give them, so far from enabling us by them to requite his Love, that it encreases the unrequitedness of it: since he is delighted with them, as they afford him just rises to reward them. How far from Mercenary is then God's Bounty! since he accepts our acknowledgements of his former blessings, (chiefly) to make them opportunities of conferring fresh ones: as good old Isaac desir'd his Son's Venison, that from the relishing of that savory Meat he might take an opportunity to bless him.

Gen. 27.4.

And the better to discover how disinterested God's favours are, let us further consider, how little they are requirables for

for we can give him nothing but his own, (nor, Heaven knows, all that neither,) and both the Will and Power to serve him are His, upon so just and many scores, that we are unable to Retribute, unless we do restore; and all the Duties we can pay our Maker, are less properly Requitals than Restitutions. When *David* and his Officers had offer'd towards the structure of that Magnificent Temple, which they seem'd ambitious to make a Mansion inferior to Heaven only; the King himself gave three thousand Talents of Gold, and seven of refin'd silver; and the heads of the People, five thousand Talents (besides ten thousand Drachms) of Gold, ten thousand Talents of silver, eighteen thousand of Brass, and a hundred thousand of Iron, (a Treasure, of which I scarce remember to have read the like in any History) besides a number of all manner of precious stones, capable of impoverishing the very *Indies*: they perfum'd this noble and unequall'd offering with a solemn confession, which perhaps in God's esteem was much more precious than it: *Thine O Lord*, (says the Royal Prophet in the name of all) *is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in earth is thine.*

1 Chron.
29. 11. 16.

Thine. Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all. And in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name. But who am I: and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our Fathers. Our days on Earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an House, for thy Holy Name, cometh of thine hand, and is all thine own. Who, (says the Apostle, in a question that Rom. 11. imports its own Negative) hath first given 35. 36. to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things. Nay, even our Love it self (that poor man's Surety and Exchequer, that doth pay all his debts by supplying him with the Prerogative to Coin his desires and wishes of an arbitrary value) is here unable to discharge our debts: our Love being too much the effect, to be capable of being the recompence of Gods. And surely, the Divine Amorist

1 Joh. 4.
20.

1 Joh. 4.
19.

Amorists had cause to say, that *herein is love, not that we loved God, but that he loved us.* And, as the same Apostle elsewhere speaks, *we love him, because he first loved us.* If, in effect, we look upon the unworthy contest, betwixt God's Mercies, and most Mens Ingratitude, and but reflect upon the small return of Love that the greatest disbursements of His do usually bring home; we cannot but acknowledge, (as *David* in the lately mention'd Scripture did) that our loving God for his Favours, is one of the greatest Favors that we love him for. So unrequitable is God's Love, and so insolvent are we, that that Love vastly improves the benefit, by which alone we might have pretended to some ability of Retribution. And so unlimited is this impotence of ours to recompence or repay God's dilection, that it extends to, and fetters our very wishes. For God enjoys an affluence of Felicity, so perfect and entire, that even our wishes can aim at nothing for him worthy of him, unless instructed by what he already actually possesses, And the sense of this same very Impotence, to some of the greatest proficient in *Seraphick Love*, appears not the least uneasie property of it. It grieves us sensibly, to see our selves reduc'd to be
only

only Passive, and the Receivers in this Commerce. We would fain contribute something, and cannot always refrain from devoting our Wishes to encrease his Happiness, to whom we owe all ours. And some holy Persons (particularly *St. Austin*) have by the Exuberance of their Gratitude and Devotion, been transported to make Wishes, and use Expressions, wherein their Affections had a greater share than their Reason, and which argued them much better to apprehend, How much God deserv'd of them, than How little he needed them. But, upon second Thoughts, we shall find, that the Cause of our Grief ought to turn it into our Joy, since the Desires we would frame, aiming at God's being infinitely happy, are all Fulfilled before they are conceived, and that in the most Advantagious and Noblest way: For, could God's happiness admit Accession by our accomplish'd Wishes, there were then a possibility of his Wanting something to render it Compleat. And sure, 'tis a more Supreme felicity to be by Nature transcendentally above All encrease of Blessedness, than to receive the Greatest that Men can Wish.

To proceed now to the Constancy of *Self. 16.*
 God's Love: we cannot entertain of God
 any

- any Apprehensions, not altogether Unworthy of him, and criminally Injurious to him, without believing, That to think that he Can be inconstant, is as great a Crime as 'twere a Misery to find him so. His Love is like his Essence, immutably Eternal, reaching from Everlasting to Everlasting, it preceded the Nativity of Time, and will survive its utmost Period and Obsequies. *Having loved his own which were in the world, he loved them unto the end,* says the Evangelist : And when
- Joh. 3. 1. *St. James* had told us, That every good gift and every perfect gift is from above, & cometh down from the Father of Lights, he adds, (to complete our Consolation) *with whom is no variableness, neither shadow of turning.* Of his own Will begat he us of the word of truth. And, in effect, since God takes the Motives of his Love to Us, from Himself, not from Us, the Unchangeableness of his Nature seems strongly to infer that of his Charity, and our Happiness in it. For, I
- Jam. 1. 17. *Mal. 3. 6.* *am the Lord, I change not ; therefore ye Sons of Jacob are not consumed,* says God by the last of his Prophets : And in *Jeremiah* he tells his people, *I have lov'd thee with an everlasting love.* And what God once said to the generous *Josuah*, *I will never leave thee nor forsake thee,* is by the Writer to the
- Josh. 1. 5.

Seraphick Love.

57

Heb. 13. 5.
Rom. 11.
29.

the *Hebrews* appli'd to Believers in general: for *the gifts and calling of God* (says the same Author elsewhere) *are without repentance*. Nor do those Crosses that seem due to his Anger destroy the Immutability of his Love, since even that Anger is an Effect of it, proceeding from a Fatherly Impatience of seeing a Spot unwip'd off in the Face he loves too well to see a Blemish in it; and from his Desire to see his Child an Object fit for a larger Measure of his kindness: As when we beat the Dust out of a Suit we fancy, we strike not out of Anger, but onely to remove that which doth Sully it, and hinder us to take that Delight in it, which our fondness would be pleas'd with a just Cause to find. *As many as I love, I rebuke and chasten*, (sayes our Saviour.) And, *I know, O Lord*, (says the Psalmist) *that thy Judgments are right, and that thou in faithfulness hast afflicted me*. The Furnace of Affliction being meant but to Refine us from our Earth'y drossiness, and Soften us for the Impr-ssion of God's own Stamp and Image. The great and merciful Architect of his Church, (whom not onely the Philosophers have styl'd, but the Scripture it self calls *τεχνητης*, an Artist or Artificer) employs not on us the Hammer and the

Rev. 3. 19.
Psl. 119;
75.

Heb. 11.
10.

H

Chizzel,

Chizzel, with an intent to Wound or Mangle us, but only to Square and Fashion our hard and stubborn Hearts into such *living Stones*, as may both Grace and Strengthen his heavenly Structure. Nor is God only thus Constant to his Love, but to his Loveliness. Our Female Beauties are usually as fickle in their Faces as their Minds, and more certainly in the former; because, though Casualties should spare them, Age brings in a Necessity of a Change, nay, a Decay; leaving our Doctors upon Red and White incessantly perplex'd, by the incertainty both of the Continuance of their Mistress's Kindness, and of the Lasting of her Beauty, (both which are necessary to the *Amorist's* Joys and Quiet): for, sometimes, when the Mistress's humour doth not change so Much, as to prove guilty of the fault of Inconstancy, her Face alters Enough to make her Lovers wish Inconstancy no Fault; or, that she had committed it, that her Fickleness might afford them the Excuse of Imitation or Revenge. But, in Devotion, we are equally secure from both these Dangers. Since God doth not desist from blessing us with His Love, nor ceases ever from deserving the Height of Ours. Nor is he only constant in making us the Objects

jects of his Love, but also in bending and enclining us to make him the object of our strongest affections; so that he not only persists in continuing to us both the offer and the value of his Love, but perseveres to give us a receptive disposition to welcome it to us, and reflect it up to Him. The want of such a disposition lost *Adam* Paradise, and the fall'n Angels Heaven; there being to the object that must secure our Love such a Nature requisite in reference to our affections, as Philosophers are pleas'd to ascribe to the world's Centre in relation to heavy bodies, which, they teach us, that Magnetick Point has the double Faculty, not only to draw thither, but to keep there. For so Untoward and Cross-grain'd are We, in point of our own Good, and so unfit to procure, and ready to desert, our own Felicity, that neither its Excellency is a sufficient Motive to carry our addresses to it, nor its possession a competent tye to intercept in us all designs of Revolts and Divorces: but we must be used as peevish Children are, who, (on the one side) when their Mouths are out of taste, and they refuse to take what is necessary for them, must have it not only offer'd them, but forc'd upon them, and be (as it were)

made to receive it; and who (on the other side) must be restrain'd from Gadding, when the Beauty of the Mansions they live in cannot invite their stay, but they would gladly leave the proudest Palaces Architecture can boast, to run into the street, and dabble in the Kennel. All these three properties of Divine Constancy are not ill shadow'd in the operations of the Load-stone, (a Mineral, in which I have made too many Experiments, not to be by you allow'd to make some comparisons to it) For, first, it never forsakes its Inclinations for the Steel: next, being united to it, it retains so constantly its attractive Qualities, that it gives not the Needle any Motive of deserting it; and Thirdly, it doth never rightly touch the amorous Steel, without leaving an Impression, which ever after disposes it to a Conversion to that Magnetick Posture, which best fits it to receive fresh Influences. To which, let me add this other Resemblance, betwixt God's work on Us, and the Load-stones on the Iron, that the kind Stone attracts a Needle to it, not to advantage it self by that Union. but to impart its virtue to what it draws. Besides, Absence and Rivals, those frequent Ruiners of other Lovers happiness, can threaten

threaten nothing of formidable to yours. For, absence (which so divorces us from that which animates us, that Lovers do not so improperly stile it Death, if Death be but the separation of Soul and Body) by God's Ubiquity we are secured from; He is ever present with us, or rather in us. You that not long since so highly valu'd the opportunities of conversing with your Mistress for some few moments, shall here find your priviledges improv'd to a permission, nay, an Invitation, of entertaining the Object of your Love at all times, No hour renders your visits unseasonable, nor no length tedious: He is rather welcomest to God that comes to him oftenest, and stays with him longest. What favours were vouchsaf'd to that antient Prophetess, (who was likewise one of the first Evangelists) who for many years *departed not from the Temple, but served God with Fastings and Prayers* Luk 3. 38 &c. *night and day*, the beginning of *St Luke's Gospel* may inform you. The *midnight* Act. 6 26, &c. *Hymns* of *Paul and Silas* did not only not disturb or offend him they prais'd, but procur'd the visit of an Angel to bring them miraculous and unexpected liberty, as a proof of the acceptableness of their seemingly unseasonable Devotions. When

Gen. 5. 22, *Enoch had walked with God* as many years
23, 24. as the year has days, God was so far from

Exod. 34.
30.

being importun'd or Tir'd by that lasting
assiduity, that vouchsafing him an unex-
ampled exemption from death, he was
pleas'd by a new and a nearer Cut to Hea-
ven, to admit him to a yet closer, more
immediate, and more undistracted Com-
munion with himself. And when *Moses*
had spent no less than *forty days and forty*
nights in conversing (if I may use so Fa-
miliar a term) with God in the Mount, he
brought down thence, instead of a Penance
for his importunity, so signal and radiant
a Testimony of God's peculiar Favour,
that his dazled Countrey-men were as
much disabled, as invited, to gaze on an
object of so much wonder. And then,
how proud do we see many Lovers of
their sufferings, when she but knows of
them for whom they are endured? But in
Seraphick Love, there is not the least good
wish, or privatest suffering, nay, not a
whispering Sigh, or closer Thought, that
silently Groans or Aspires in the Amo-
rous Soul, but he both sees and hears,
that puts his Servants *tears into his Bottle*,
Sweetning and Recompencing the greatest
misfortunes that his Love occasions, with
such support and joys, as hinder us to feel
them,

Psal. 56. 8.

them, and make them deserve a contrary
 name. Each amorous Soul may say to
 God with *David*, *Thou knowest my down-* Psal. 137
sitting, and my up rising, thou understandest 2, 3
my thoughts afar off, thou compassedst my path,
and my lying down, and art acquainted with
all my wayes. And Christ also himself has
 so attentive an Eye upon the amorous
 Soul, that he is held forth in the *Apocalypse*,
 as telling the Ruler of the Church of *Smyr-*
na, *I know thy works, & tribulation, & pover-* Rev. 2. 9.
ty; And saying to the Angel of the Church
 of *Pergamus*, *I know thy works, & where thou*
dweldest, even where Satan's seat is, and thou ver. 12, 13.
holdest fast my name, and hast not denied my
faith, even in those dayes wherein Antipas
was my faithful Martyr, who was slain among
you, where Satan dwelleth. So that no en-
 dearing Circumstance of our Love escapes
 unobserv'd by Him, who has Done and
 Suffer'd so much to engage us to it. God
 remembers not our Endeavours to serve
 Him, the less, for Our having forgotten
 them. *When saw we thee any way distressed,* Matth. 27.
and relieved thee? will be the Question of 37. &c.
 those to whom Heaven it self will be at
 the last Day awarded, as having Mini-
 stred to their Redeemer. Those, that in
 Degenerate times, such as ours, *Linda-*
mor, did, like *Lot in Sodom*, mourn for

Their Sins, that mourned not for their Own, and condol'd among themselves the spreading Wickedness of the times they liv'd in; though probably the Dangers threatned them by the very Sinfulness they deplor'd, made them affect such Privacies in their Conferences, as freed them from the Thoughts of being Over-heard; yet the Scripture informs us,) and 'tis a Comfortable as well as Memorable Pas-

Mal. 3. 16, sage) that *the Lord hearkned and heard it,*
17. *and a Book of remembrance was written before him, for them that feared the Lord, and that thought upon his Name, Then shall he return, and discern betwixt the righteous and the wicked, between him that serveth God, and*

Rev. 2. 9, *him that serveth him not. I know,* says
10. *Christ, (not only to the Angel of Smyrna, but to each true Sufferer for Him) thy works, and tribulation, and poverty: Fear none of these things that thou shalt suffer. Be thou faithful unto Death, and I will give thee a Crown of Life. God is often pleas'd to accept those good Thoughts and Intentions of his Servants, which never arrive at actual Performances. Though David built not the Temple he design'd, yet his Son, that did it, informs us, that God said unto him,*
2 Chror. 6. 8. *Forasmuch as it was in thine heart to build an House for my Name, Then didst well in that*

it was in thine heart, &c. And 'tis the Epithet our Saviour gives God, *Your Father* Mat. 6. 6.
which seeth in secret, &c. Nor need we fear our Rivals should Supplant us, since we can have none in Devotion, whose Prayer and Endeavour it is not, that God would love us more. For his Love to You being (as the chiefest Merit) the strongest Motive and Title unto theirs, they cannot but Wish him well whom God doth love so; and cannot Wish him better, than by imploring for him fresh Additions, both of that Love of God, and grateful Dispositions to return it. Our Saviour assures us, that *there is Joy in the presence of the Angels of God over one Sinner that repenteth.* And the sole Hymn (except a Visionary one) I find recorded of the Celestial Quire, was sung for a Blessing to Mankind, wherein (for ought I know) their Love and Sympathy alone concern'd them: *For unto us* Luk. 15. 7, 10.
(Men) the Child is born, and unto us the Son is given. Who took not upon him the nature of Angels, but the seed of Abraham. So Noble and so Disinterest'd doth Divine Love make Ours, that there is nothing, besides the Object of that Love, that we love more than our Concurrents in it, perchance out of a Gratitude to their assisting us, to pay a Debt (of Love and Praise) for

for which (alas !) we find our single selves
but too Insolvent.

Set. 17.

Perhaps I need not mind you, *Lindam*,
that divers Passages of the fore-going
Discourse, suppose the Truth of the
Doctrine, who ascribe to God, in relation
to every Man, an Eternal unchangeable
and Inconditionate Decree of Election,
and Reprobation. Yet concerning the Con-
troversies betwixt the *Calvinists* and the
Remonstrants, about Prædestination, & the
coherent Doctrines, it were Improper to
give you here my sense. Those that are
truly Pious of either Party, are perhaps
otherwise look'd on by God than by one
another, as Contending, which of God's
Attributes should be most Respected; the
one seeming to Affirm irrespective De-
crees, to magnifie his Goodness; and the
other to Deny them but to Secure the cre-
dit of his Justice. And even in Honouring
the same Attribute, his Goodness, these
Adversaries seem Rivals; the one party
supposing it best Celebrated by believing
it so irresistible, that to whomsoever it
is intended, he Cannot but be happy; and
th'other thinking it most Extoll'd by be-
ing believ'd so Universal, that it will make
Every man happy, if he pleases: The one
Party electing to Honour Free-grace, by
assigning

assigning it (as to Men) an unlimitedly-vast extent; as the other does, by ascribing it an infallibly victorious degree. But though my haste, and the nature of my Theme make me decline the Controversies about Prædestination; yet since the Doctrine that maintains it, is not only by almost all the rest of Mankind, but by the rest of the Protestant Churches themselves, (the *Lutherans*, and divers Learn'd Divines of the Church of *England*) not only rejected, but detested as little less than Blasphemous, (as indeed they that judge it an Error, cannot but be tempted to think it a dangerous one, and of very pernicious Consequence, so far forth as its Sequels are permitted to have influence on Men's Practice) I think it not amiss to Advertise you, that the Doctrine of Prædestination is not necessary to justify the Freedom and the Greatness of God's Love. For so conspicuous and Refulgent a Truth is that of God's being the Author of Man's Felicity, that the dispute betwixt the *Calvinists* and *Arminians* is not so much concerning the Thing, as concerning the Manner of its being proffer'd; the former affirming Grace to be irresistibly presented; the latter, though they deny it to be irrejectable, yet granting, not only that it is
altoge-

altogether free and undeserv'd, but also, that the proffer is made both with a Power enabling those to whom tis render'd, to accept it, and with such engaging invitations, that Man at his first Conversion need contribute nothing to his Felicity, but the not-wilfully refusing it, and may more properly be said to owe it unto God, than the Beggar to owe his Alms to his Reliever, though he open his hand to receive it, which he might have declin'd to do, if he would have wilfully courted his own prejudice. Christ paid a Ransom to Redeem us, tis true, and he is therefore call'd,

2 Pet. 2. 1. *The word that bought us:* but it was God's free goodness, both to provide us That Christ, and to accept of That Ransome, neither of which he was oblig'd to do, and therefore the Scripture ascribes it not to the justice, but to the Love of God to the world, that *He sent his only begotten Son to redeem it:* and St Paul in the same Text tells us both, that *We are justify'd*, *διωπεως τῆς αὐτοῦ χάριτος*, freely by his Grace, and yet that it is, *διὰ τῆς ἀπολυτρώσεως*, through the Redemption, (purchas'd for a Ransom; the Original word English'd Redemption, relating to the price paid for the Redeeming of Captives) *that is in Jesus Christ.* 'Tis confest on all hands, that Merit must be

Joh. 3. 16.

Rom. 3.
24.

be disclaim'd, and those that seem to expect something from God as a due, acknowledge, that if his promise did not, their actions could not, make it so; and that tis to his Mercy they owe the Right they have to confide in his Justice. *St. Paul*, who having fought the good Fight, 2 Tim. 4. ver. 7, 8. finish'd his course, and kept the Faith, expected a Crown of Righteousness from the Lord, under the Notion of the Righteous Judge; yet tells us, *that by Grace we are saved, through faith and that not of our selves,* Eph. 2. 8. it is the gift of God. Whose Promises, now they are made us, allow us indeed to expect Heaven from his Justice: but the making us those great and precious promises, 2 Pet. 1. 4. (as *St. Peter* justly styles them) must be acknowledg'd the pure Effect of his free and undeserved Goodness; which to believe Infinite, we need but consider the disproportion betwixt such a Recompence as Eternal Glory, and the least imperfect performances of ours: which though they needed not pardon, could not at least challenge any reward from him, who, as our Creator, has such a Right to exact of us what services he pleases, without proposing us any Recompence, that our exactest obedience to all his Commands, would yet leave us to confess our selves *unprofitable*

Luk 17.
10.

unprofitable servants who have done but what it was our Duty to do; and what if we had not done, we had given God, who had the Power, the Right and Provocation to punish us. And indeed, so conscious are men generally (if not Naturally) to their being beholding to God for their Felicity, that even those that mistake or oppose his way of doing them good, will yet be sure to find out some Notion or other, under which they may conceive themselves God's debtors for his Blessings. That the more sober sort of Romish Catholiks themselves, ascribe not so much to Merit, (properly so call'd) nor so little to God's Grace, as the more Quarellsome Writers of their party have given the more eager disputants of ours occasion to reproach them, were perhaps no difficult task to manifest, if my haste would give me leave. That the *Arminians* own the freeness and unmeritedness of God's grace, the Remonstrants * Confession and Apology are very careful to satisfy the World. And even the *Socinians*, (how prosperously I determine not) are not a little, or unindustriously solicitous to free their erroneous Doctrine of Justification from the objected guilt of its tendency to draw the Imbracers of it to Sacrifice to their

* Especially
Chap. 17.
Numb. 5,
6.

their own Nets, and thank themselves for Hab. 1. 26,
 their Felicity. Which brings into my mind
 a passage that I lately read in one of the
 chief modern Upholders of that Sect,
Schlichtingius; who is wont in my Opi-
 nion, where his Subject will bear it, to
 discourse as Fairly and as Rationally as al-
 most any Writer that I have met with of
 his Perswasion; and who labours to re-
 concile *Socinus* his Doctrine with the
 Freeness of God's Grace, by Considerati-
 ons, which, not to Injure him, I shall pre-
 sent you with in his own words. — *Ad*
retundendam vero (says he, disputing against
 the Learned *Meisnerus*) *arrogantiam justi-*
ficatorum, & ne dicant se meruisse Gratiam,
non est necesse, servum in homine arbitrium
inducere; non debet virtus tolli ut tollatur
arrogantia. Sufficit, 1. Quod nec velle nec
perficere possint, nisi Deus & voluntatem ex-
citet & vires augeat. 2. Quod ea, quæ divinis Pag. 97.
adjuti viribus faciunt, nullo modo dignitate
& prætio divina gratia respondeat, sed in-
finito intervallo ab ea absint. Nay, though
 the Modern and Degenerate Jews be, up-
 on the Score of being the great Patrons of
 Mans's Free-will, not causlessly esteem'd the
 great Oppugners of God's Free grace;
 yet both from their Famous Rabbi, and
 my Learned Acquaintance, *Menasseh Ben*
Israel,

Israel, and from divers others of their most eminent Writers, has the truth sometimes extorted Confessions, which, though made upon Erroneous grounds, were not very far short of Orthodox. To which purpose I remember, that a Jewish Professor of Hebrew, (who assisted me in my Studies of that mysterious Tongue) being, as the rest of his Nation, an eager and peremptory Champion of Free-will, conceiv'd, that even that Liberty, which to us seems least to Indebt men to their Creator, did transcendently Oblige him unto God. For, one Day that we were privately and freely discoursing together of matters of Religion, he told me, he thought Men ow'd more to Gods Goodness, than the very Angels do. For, said he, whereas God, without any good Work of theirs, but purely out of his Goodness, conferr'd on them that blest Condition they enjoy; by giving Man a Free-will, by the good Use of which he may Glorifie his Maker; when, by Abusing it, 'tis in his power to Dishonour him, he allows Man that highest Satisfaction and Priviledge, of Co-operating to his own Felicity.

Self. 18. And now, *Lindamor*, we are arrived at the last Property, which qualifies God, the fittest Object for our Love, which is, the

the *Advantageousness* of His to us both in the Present and the future Life. And First, even in this world we owe God no less than all the Goods we possess. We owe him both what we have, and that we are: For we may truly say of God with the Psalmist, *It is he that hath made us, and not we our selves.* And we were not only in his hands, so like *Clay in the Potter's*, that he might have made us any thing; but we were so purely that Negative, from whence we were extracted, that He (if he had pleased) for ever might have left us to our first nothing. His Love is the first Original and Fountain-blessing; all the rest are but as Pipes (and Instruments) to convey, and serve but to hand it to us. Your Wit wins you applause, Your Industry heaps you up Treasures; be it granted. But who gave you that wit? and did both Give and Prosper that boasted Industry? Certainly, God as much gives us all the Goods we possess, as he that gives a Beggar a thousand pounds, gives him the Cloaths, and Meat; and all the bravery it helps him to. But besides these more obvious Presents of God's Bounty, we enjoy other effects of his Goodness, which, though by the Customariness of their being possessed, they prove less Con-

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spicuous

spicuous than the other, yet grow no less priz'd, when the want or loss of them makes us sensible of the true value of them. Had I the leisure, *Lindamor*, to lead your thoughts with me to the Gallies, and shew you there those wretched Captives, that are chain'd to the Oars they tug at, and though expos'd to all the Miseries and Hardships of a tempestuous sea, have oftentimes cause given them, by their barbarous usage ashore, to fear the Ocean less than any Port save Death. Could I draw from you the Curtains of sick and dying men, and open to you that sad Scene, where some pine and languish away by distempers, that deprive them of all the Joys, Advantages, and (what is more considerable) Uses of Life, before they ease them of Life it self: Others breathe rather than live, perpetually tormented either with their Diseases or Physick to protract a wretched Life, upon terms that turn it into a trouble: And others struggling with the rude pangs of death, are yet perchance less tormented by them, than by the sad prospect of their former life, and the remembrance of those criminal pleasures, *which yet it perhaps less troubles them that they must now forego, than that they once enjoy'd them.*

Should

Should I, *Lindamor*, bring you into Hospitals, and shew you there the various shapes of Human Misery, and how many Souls, narrowly lodg'd (if I may so speak) in Synecdochical bodies, see their earthen cottages moulder away to Dust; those miserable Persons by the loss of one Limb after another, surviving but part of themselves, and living to see themselves dead and buried by piece-meal. Should I, to dispatch, *Lindamor*, shew you all the several Companies of Mourners, that almost make up Mankind and disclose to you how copious showers of Tears do almost every where water (not to say overflow) this vale of Miseries; you would perchance see cause to think, that God's privative (if I may so speak) may contend with his positive Favours, and that you owe little less for what you are not, than for what you are, to that discriminating Mercy of his, to which alone you owe your exemption from Miseries, as great as the Blessing it confers on you: For, *Who maketh thee to differ?* 2 Cor. 4. 7. is a question that may be as well ask'd in reference to our External, as to our Spiritual condition. Which invites me to mind you, *Lindamor*, that you are yet more engag'd to God's love for protecting you from those gross Vices that disfigure most mens minds, than from those less dan-

I 2

gerous,

gerous, though more resented, diseases that distemper their bodies.

1 Pet. 2a
18.

For, *Ambition, Lust, Avarice, Revenge*, and even that *vain Conversation* which young Gentlemen are generally pleas'd to think so innocent, are really more formidable and pernicious Diseases and Calamities, than those that reduce men to take Physick, or thrust them into Hospitals. To evince the truth of which Paradox, I hope I shall not need to mind you of judging of the dangerousness of Diseases by the Nobleness of that part affected, since I can tel you, that he that cannot erre, seems daily to justify our Assertion, by inflicting sickness and the sharpest outward Calamities on his own dearest Children, to preserve them from the contagion of Sin, or cure them of the unskillful Habitudes of it. And therefore, since, when we see a tender Mother apply a painful Cullstick to the neck of her Favorite-Infant, threatned by the Apoplexy, we scruple not to conclude, that she thinks the trouble of an issue, an evil inferior to Convulsion-fits: So when we see our Heavenly Father send Infirmities and Crosses to rescue those he loves from the contagion or the dominion of sin; we may safely conclude, he thinks affliction a less evil than Guilt, since he is too wise and indulgent a Physician

Physician to Cure with a Remedy worse than the disease, In the eighth of *Deuteronomy*, there is a caution given the *Israelites*, lest Prosperity (which is wont to be a kind of *Lethe* that makes men forget all, but their enjoyments) should make any of them say in his heart, *My power, and the might of my hand hath gotten me this wealth.* But (saith the Text) they shall remember the Lord their God: for it is he that giveth them power to get wealth. It is not the revolting *Israelites* only, of whose ignorance of his Bounty God may complain, as he did by the Prophet, by whom he said, *I taught Ephraim to go, taking them by their Arms, but they knew not that I healed them.* And there are but too many of whom he might say, as he did by the same Prophet, *For she did not know that I gave her corn, and wine, and oyl, and multiply'd her Silver and her Gold, which they prepar'd for Baal: Therefore wil I return and take away my Corn in the time thereof, and my Wine in the Season thereof, and will recover my Wool and my Flax given to cover her nakedness.* And this will make way for the Design I had to recommend the advantageousness of God's Love, by saying, - That as for Spiritual Goods, he gives us in this Life so rich an earnest of expected joys, that even the earnest is a stock large enough to subsist with

Comfort on, and really out-valnes and transcends all those momentany pleasures, it requires us to forsake, to keep up a Title to Eternal ones. But to particularize God's mercies to us in this very life, would certainly take up a considerable part of it. And yet the Love, God bears us, dies not with us, nor doth (as Men's affections) either endure a Funeral in our Tombs, or survive only in an useless grief, (or an esteem as bootless.) No, God's love is so far from resembling the usual sort of Friends, who, when they have accompanied us to the Grave, do There leave us, that, like the Angels, that carried *Lazarus's Soul to Abraham's bosom*, its Officefulness begins then most to appear, when our dark eyes are clos'd, and is then truest to the beloved Soul, when she forsakes the body; giving each blessed Saint cause to say of God, what *Naomi* did of *Boaz*, that *He hath not left off his kindness to the living, and to the Dead*. Now, indeed (says our Saviour's Favorite) *are we the Sons of God, and it doth not yet appear what we shall be: But we know, when he shall appear, we shall be like him*. This blest expectance must be now my Theme, because the narrow Limits, which my Design hath plac'd to this Discourse, (of the Advantages accruing from God's Love) will leave no more room untaken up by Heaven.

But,

Luk 15.
22.

Ruth 3.
20.

1 John 3.
1.

But, *Lindamor*, before I proceed to set forth to you the Greatness of the Felicity reserv'd for us in Heaven, it will, I fear, be requisite to mind you of the Lawfulness of having an Eye on it. For many not undeservedly applauded Preachers, have of late been pleas'd to teach the People, that to Hope for Heaven is a Mercenary, Legal, and therefore Unfilial Affection. Indeed, to Hope for Heaven as Wages for Work perform'd, or by way of Merit, in the proper and strict Acceptation of that term, were a Presumption, to which none of the Divines, we dissent from, can be too much an Enemy; nor perhaps more so, than I am. But to take in God's Blessings among the Motives of Loving God, is, but to do as he did, who said, *I love the Lord because he hath heard my voice and my supplications; and to look upon the joys of Heaven, to comfort and support us in the hardships and losses to be undergone in our journey thitherward, is, to imitate no worse a Man than Moses, of whom it is said, that he esteem'd the reproach of Christ greater riches than the Treasures in Egypt; for he had respect, or turn'd his Eye, (ἀνέβλεψεν) unto the recompence of the reward.* It is indeed, *Lindamor*, a happy Frame of mind, to be able to love God purely for him-

Sect. 19

Pl. 116. 1.

Heb. 11. 26.

himself, without any Glance at our own Advantages. But though I dare not deny, that it is possible to attain to so high and disinterest'd a kind of Love, yet I think that, that Excellency suppos'd to be vouchsaf'd to some men is not by the Scripture exacted as a Duty from all men. Were all the recompence of Piety of a worldly Nature, and to be here receiv'd, the actions invited to, by the Intuition of it, might pass for Mercenary. But when Heaven is chiefly hoped for, as it will admit us unto the fruition of God himself in Christ, and that the other joys expected there are so far from being of a sensual or worldly nature, that they are known not to be attainable, till by death, the Senses and Bodies themselves, and all the meerly animal faculties be abolish'd; for a Heaven so consider'd, I say, to forgo readily all the pleasures of the senses, and undergo cheertully all the hardships and dangers that are wont to attend a Holy life, is, *Lindamor*, such a kind of Mercenariness, as none, but a Resigned, Noble, and believing Soul, is likely to be guilty of. If I should say, that fear it self, and even the fear of Hell, may be one justifiable Motive of Men's actions, though I should propose, what those I am reasoning with would think a Paradox; yet I should perhaps hold forth therein

therein no more than the Scripture does, *Zet* Heb. 4. 1. *we therefore fear* (says the Writer to the Hebrews) *lest a promise being left us of entering into his rest, any of you should seem to come short of it.* And no less eminent a Herald of the Gospel than *St Paul*, who so successfully maintain'd the Evangelical against the Legal Spirit, thus professeth of himself, *I keep* 1 Cor. 9. *under my body, and bring it into subjection, lest* 27. *by any means, when I have preach'd to others, I myself should be a cast-away.* And 'twas not to Slaves or Hirelings, that Christ directs this admonition, *I say unto you, my Friends, Be not afraid of them that kill the Body, and* Luk. 12. 1. *after that have no more that they can do: But I will forewarn you whom you shall fear, fear him,* 45. *which after he hath kill'd, hath power to cast into Hell: Yea, I say unto you, (a gemination, which the present controversie shews not to have been causeless) Fear him.* Where the Paraphrase given of God, is not barely descriptive but ratiocinative, (to borrow those terms of the Schools) in forming us not only whom we should, and should not fear, but why we should fear the one and not the other. As when *St Paul* says. *I know whom I have trusted,* he means what manner of person, how faithful, (as *St. Peter* elsewhere calls God) and how omnipotent: whence immediately he adds, *And I am persuaded that* 1 Pet. 4. 11. 19. *he* 2 Tim. 1. 12.

he is able to keep that which I have committed
 unto him against that day. More Texts of the
 same Import might be added, if the Design
 of those already alledg'd were other, than to
 Facilitate the Admission of the more Plau-
 sible truth we have been making out, and
 which to us seems very clearly held forth in
 those and the like Scriptures, which are
 therefore cited out of the New Testament,
 that they might have the greater Authority
 with one sort of our Amagonists. I press re-
 ward the mark of the prize of the high calling
 of God in Christ Jesus. Blessed are they that do
 his Commandments, that they may have right
 to the Tree of Life, and may enter in through
 the Gates into the City. Laying up in store for
 themselves a good foundation against the time
 to come, that they may lay hold of eternal Life.
 To them, who by patient continuing in well-
 doing, seek for (Crown) Glory, and Honour,
 and Immortality, Eternal life. And of Christ
 himself, whose Love to God is question-
 less Filial and Unequalable, 'tis said, Look-
 ing unto Jesus the Author and Finisher of our
 Faith, who for the Joy that was set before him
 endured the Cross, despised the shame, and is
 set down at the right hand of the Throne of
 God. Nor see I why it should be Unfilial
 for a Child of God to further the Rai-
 sing of those Passions, which his heavenly
 Father

Phil. 3. 14.

Rev. 22.
14.1 Tim. 6.
19.Rom. 2. 17.
Heb. 12. 2.

Father intends to have rais'd in him, upon the same Grounds and Motives that God is pleas'd to imploy to excite them. And since the Scripture seems plainly to invite our hopes, by recording St Paul's having said, *Every Man that striveth for the mastery is temperate in all things; now they do it to obtain a corruptible Crown, but we an incorruptible.* And by representing our Saviour himself, as saying in one place, *Rejoyce, and be exceeding glad, for great is your Reward in Heaven.* In another, *Be thou faithful unto Death, and I will give thee a Crown of Life.* And in divers others speaking to the like purpose; Since, May, the Scripture seems thus to allure our hopes, would it not be a kind of accusing it of an aptness to delude and ensnare us, to teach that it proposeth to us the power-fullest objects to incite our passions, if it be found to cherish and harbor the Passions naturally belonging to those objects? and certainly *Lydamus*, since God, who, as our Creator, knows the Frame and Constitution of Man's Soul, incomparably better than he himself, is pleas'd to deal with our Hopes and our Fears, to engage us to his service: It very ill becomes us, either to quarrel with his Methods of working on our Spirits, or to reject any help

help which he has been pleas'd to afford a Piety, which, for ought ever I could observe, does even in the best Men find resistance enough to keep any help that can be employed to promote it from being superstitious. And truly, the Animating or discouraging Influence, that Hope, or the want of it, is wont to have upon our endeavors, makes me very apprehensive, that since the enlivening hopes of Heaven are not able to make most mens endeavors other than very Languid, the forbidding those supporting hopes would soon weaken and decrease our endeavors into none at all.

Self. 20. But, *Lindamor*, though I may perhaps have taken some pains in studying Controversial Divinity, yet I take so little pleasure in writing of it, that though not only a seasonable Duty to truth, but a necessary one to the ensuing part of this discourse, have pressed me to serve in this cause, yet I shall perhaps obtain your pardon sooner than my own, for having thus long suspended the discoursing to you of the *Advantageousness* of God's love to us, as it gives us here a Right, and will hereafter give us admission, to Heaven, Heaven, the bright seat of so much happiness, that we shall scarcely count
amongst

amongst our Joys, that Heaven is the seat of them. There the Excellency of the possessed Goods shall as much disappoint our expectations, as in other fruiti-
 ons the emptiness is wont to do. The Apostle tells us, that *Eye hath not seen, 1st Cor. 2.*
nor Ear heard, neither have entred into the
heart of Man, the things which God hath pre-
pared for them that love him. Such pure re-
 fin'd Delights not only stoop not unto
 Sense, but are sublime enough even to
 transcend imagination. When Fancy hath
 form'd and shap'd the perfectest Idæas,
 that its abstractions can make, of Blessed-
 ness; our own more happy experiences
 of greater, must disabuse us, when we
 come to Heaven; which is a soil, whose
 fruitfulness is so confin'd to Joy, that
 even our disappointments and mistakes
 shall there contribute to our happiness;
 which will so much partake of his Immen-
 sity, whose Gift it is that you see the
 Apostle gives it a Negative description:
 and to create in us apprehensions undero-
 gatory from what we shall possess, not
 onely removes our thoughts from all we
 do enjoy, but exalts them above all
 that we can fancy. At which way of
 proceeding, that you may the less won-
 der, *and am,* be pleas'd to consider, that
 others in

in Heaven our Faculties shall not only be Gratifi'd with suitable and acceptable objects; but shall be heightened and Enlarg'd, and consequently our Capacities of Happiness, as well encreas'd as fill'd. A Child not yet releas'd out of the homely prison of the Womb, cannot there possibly frame Ideas of those delights, which will be afforded him by the pleasing noises, and the glittering objects, that will present themselves to him after his Birth. And the same Child whilst he continues in his Nonage, though he may with Delights look upon Emblems finely drawn and Painted, and may take some pleasure in beholding the neat and surprizing Characters and Flourishes of a Greek and Hebrew Bible curiously Printed; yet he cannot then imagine the pleasure the same objects will afford him, when Age and Study shall have ripened and instructed his Intellectuals, and made him capable both of understanding and relishing the excellent Moralities, couch'd in those ingenious Emblems, and the profound and saving Mysteries, wherewith that Divine Book, the Scripture, (especially in its original Tongues) does to an Intelligent and Religious peruser, appear replenish'd. Such a double advantage, ~~and~~ among others,

others, the admission into Heaven brings those, to whom that Blessing is vouchsaf'd: For, besides that set of Objects, (if I may so speak) so new, and so Peculiar to Heaven, that their Ideas could never enter into men's thoughts before their admission there; besides this, I say, our then enlarg'd capacities will enable us, even in objects which were not altogether unknown to us before, to perceive things formerly undiscern'd, and derive thence both New and Greater Satisfaction and Delights. Wonder not, *Lindamor*, that in mentioning the joys of Heaven, I sue the expressions I find less detractory from a Theme, as much above our Praises, as the Heaven they are enjoy'd in is above our Heads. For, though such expressions may seem somewhat Tumid and Aspiring, and fitter much for one that celebrates, than for one that but asserts: Yet cannot I scruple to use seeming Hyperboles in the mention of Felicities, which make the highest Hyperboles but seeming ones. For these Joys, *Lindamor* of Heaven, are like its Stars, which, by reason of our remoteness from them, appear extremely little, though really in themselves they are so vast, that a less than the largest is by odds greater than the biggest

vignat

biggest object upon Earth, nay, than the whole Earth it self. And therefore as if I were to take you with me to contemplate the Planets, I would shew you them through such a Telescope, as by a greatning those bright Objects in comparison of what to the unassisted Eye they appear, doth somewhat lessen the disadvantage of Remoteness, and shews them with less detraction from their true Magnitude; so mentioning to you the Felicities of Heaven, I think it not unlawful or Improper to endeavour by representations, transcending what they appear, to give you Notions less inferior to what they are.

Sect. 21. In Heaven, then, we shall taste happiness enough, to enable us to rectify the definition of it. We may there be instructed how to Name and Rate all Goods by those that will Concentre into the Felicity we shall possess, which shall be there made up of the Confluence, Perfection, and Perpetuity of all true Joys. For, Heaven will make us happy, not (as Philosophy pretends to do) by the Confinement, but by the Fruition of our Desires: which shall neither fail in the choice of their objects, nor miss of the enjoyment of them; but be, both unerringly

ringly Just, and infallibly Accomplish'd:
 In the former of which properties, (as our
 then Rectifi'd Reason will consider things)
 we shall think our selves happier (yet) than
 in the later. We shall there Resemble
 the Saints we here Admire, and shall not
 onely See, and be Like those pious Wor-
 thies, whose virtues Eclipse theirs, which
 among the Heathen Deifi'd less deserving
 Heroes; those excellent Persons that did as
 well Ennoble as instruct Mankind, giving
 us cause to Glory, and to Blush that we
 are Men, and whose stories have the unpa-
 rallel'd Honour of being recorded by In-
 spired Pens; Those *Spirits*, I say; of just Heb. 12.
Men made perfect, as the Scripture termes 23.
 them, shall be our constant and familiar
 Company, into whose blessed Society we
 shall not onely be Welcome, but Encrease
 it. In Heaven, we shall have a bless'd and
 familiar Conversation with those same glo-
 rious Spirits, whose Nature doth invest
 them with such a Lustre, that all the Dis-
 advantage of their Disguises, when they
 Appear to us, doth scarce suffice to con-
 fine our Raptures to Respects below Ido-
 latry, and darken them into Objects for
 our Wonder, not Adoration There we
 shall see (a Sight worthy Dying for) that
 Blessed Saviour, of whom the Scripture

ΕΤΑΝΥΕ-

ΟΙΣ ΕΙΣ ΤΗΝ

ΙΕΡΟΥΣΑΛΗΜ

ΙΩΗ. 1. 17.

Mat. 7. 37.

Joh. 7. 46.

does so much, and so excellently entertain us, and who having done and suffer'd so much for us, does so highly deserve of us, both upon the score of his infinite perfections, and upon the account of his inestimable benefits. Yes, there shall we see that Holy & Divine person, who, when he vouchsaf'd (as his Favourite-Disciple speaks) *to pitch his Tent among us*, and dwell with Men on Earth, to fit them by his Merits and Example to dwell with him in Heaven, did so admirably mix an awful Majesty with an humble meekness, and the assum'd Infirmities of his human Nature, with the seasonable Coruscations of his Divine, and express'd in his whole life, so perfect and exemplary a Virtue, and yet so much sweetness and Gentleness towards those aspirers to it, that were the most short of it; that the Jews themselves could say of him, That *He had done all things well*; and his very enemies, that were employ'd to apprehend him as a Malefactor, confess'd even to those that sent them to do so, That *never man spake like him*. And his Apostles who, had most opportunity to pry narrowly into his actions, and were of a condition and breeding very unlike to infuse into them Heroick Resolutions, did, in spite of the frequent reproofs their failings extorted

torted from him, and of the hardships that attended his service, think even death it self in his Company, more Eligible, than Life led out of it; *Let us also go that we may* Joh. 17. *die with him,* (say even the distrustful Thomas to his fellow disciples.) But, *Linda-mor*, we shall there see the Son of God, not in that *Form of a Servant*, which he put on Phil. 2. 7. that he might suffer for us, and exercise his Priestly and Prophetick Function here below; but in that Regal State and Condition, which belongs to him by virtue of his Ringly Office; on whose score he is stiled in the Scripture, *King of Kings, and Lord of* Rev. 19. *Lords*, all Power or Authority being (as ^{6.} Mat. 28. himself speaks) given him both in Heaven ^{18.} and in Earth. And how Nobly attended may we suppose this Divine Monarch to be in his Exalted Condition in Heaven, when in his state of Humiliation on Earth, whilst he was in the *Wilderness among the* Mat. 1. 13. *wild Beasts, the Angels* are recorded to have *ministred unto him*; and, whilst he lay swath'd in a homely Manger, the multitude of the Luk 1. *Cælestial Host* were heard to solemnize his miraculous Birth, according to that passage of the Writer to the *Hebrews*, *When he* Heb. 1. 6. *bringeth in the first begotten into the World,* (he saith) *And let all the Angels of God worship him!* And yet such considerable and noble

2 King.
19. 35.

Mal. 3. 1.

Josh. 5.
13, 14.

Dan. 10.
17.

Creatures, those immaterial intelligences call'd Angels, are, that One of them in One night was able to destroy above a hundred and fourscore thousand Men, in the blasphemous *Senacherib's* impious Camp. And so much Majesty and Superiority, does their Nature give them in reference even to the eminentest of Mortals, that when the undaunted *Joshua* had boldly challeng'd one of them, that appear'd to him in the likeness of a Man, and demanded, whom he was for; when he knew him to be an Angel, (unless he suppos'd him to be that promis'd Messiah, who is elsewhere call'd *the Angel of the Covenant*, as it is in the Original, and in the same Text *the Lord*) he alters his address unto him into this submissive one, *What saith my Lord unto his servant?* And even wise and holy *Daniel* himself, who was the second Person of the World for Power, and the first for much nobler Attributes, Wisdom, and Understanding, who saw so many Governors of vast Provinces, and Professors of admired Magick, inferiour to himself, yet confesses to the Angel, that appear'd to him, that he was confounded and disanimat'd at his presence, and adds, *How can the Servant of this my Lord talk with this my Lord?* We may safely therefore

fore expect, that we shall then behold our Saviour, not in those disguises which disfigur'd him in their Eyes, that only consider'd his sufferings, but in that triumphant condition, wherewith they are now rewarded. The Thorns of his (now no more Gallings, but Adorning) Crown will appear upon that radiant Head of his, more glorious, than those of the flaming Bush, Exod. 3. 2. wherein God appeared to *Moses*. And we shall not see that despicable form, which made the Prophet say, (personating the generality of the Jewish Nation contemporary with the Messias) — —

He hath no Form, nor Comeliness, and when Isa. 53. 2.
we shall see him, there is no Beauty that we should desire. But we shall see him encompass'd with so much Majesty, and shining with so much of his genuine splendor and Beauty, that we shall deservedly esteem him *Nephle, the Admirable.* Isa. 9. 6.

And our ravish'd Souls shall by the more attentive contemplation of him, but find more cause to imitate the Spouse in *Solomon's* mystick *Epithalamium*, who having dwelt upon the Beauty of the several parts that concurr'd to the accomplishing the Divine Bridegroom, exclaims in an *Epiphonema*, very contrary to the expression lately mention'd

- Cant. 5.
 10. in the Prophet, *He is altogether desires,*
 or by an Hebraism, *Most desirable,* which
 our English renders, *He is altogether love-*
ly. His Eyes will there appear as *St*
 Rev. 1. 14. *John* represents them, of active Fire, and
 will into the willing Breasts of the ra-
 vish'd beholders, shoot Flames as Pure,
 as Holy, and as deathless as those Fa-
 thers of the Church, who believ'd not
 the Angels altogether Incorporeal, may
 be suppos'd to have conceiv'd the Sera-
 phims to consist of. Certainly, since (as
 the Scripture informs us) *It never entred*
into the heart of Man, what God has re-
serv'd in Heaven for those that love him;
 That Glory can be but imperfectly ex-
 press'd by the bare Epithet of Inconceiv-
 able, with which God rewards the me-
 ritorious Sufferings and Obedience of that
 onely begotten Son of his Love, for
 whose sake he is pleas'd to confer on so
 many thousands of Men, unimaginable
 Dan. 12. 3. Glories. He that vouchsafes ev'n to ma-
 ny of his servants a brightness like that
 of the Stars, will sure communicate a
 more radiant Lustre to the *Son of Right-*
 Mal. 4. 2. *eousness,* that onely Son of His, *whom*
 Heb. 1. 2, (to borrow inspir'd expressions) *he hath*
 3. *made Heir of all things, by whom also he*
made the Worlds: who being the brightness
of

of his Glory, and the expresse Image of his Person, and upholding all things by the word of his power, when he had by himself purg'd our sins, sate down on the right hand of the Majesty on high, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this world, but in that which is to come. Therby exalting him not onely above all Earthly Princes and Potentates, but even above the highest Orders of the Spirits of the Cœlestial Hierarchy.

Eph. 1. 21.

But apprehend not, *Lindamor*, that this sublime Exaltation of Christ will make him despise the meannest of his Saints, or disdain Communion with him. For, *St Paul* assures us, That he was in the form of God, when he vouchsaf'd to take upon him the form of a Servant, to make us free; and sure, he that condescended so Far, and stoop'd so Low, to Invite and bring us to Heaven, will not refuse us a gracious Reception there. In the days of his Flesh he was pleas'd to own *Lazarus*, evn in the Dishonours of the Grave, and vouchsaf'd him in that despicable condition the glorious Title of his Friend, And when he descended the Mount of Olives, all the loud Acclamations of

Sect. 19.

Phil. 2. 7.

Luk. 19.

37, 38, 41.

Matth. 28.

10.

Mar. 16. 7.

the glad Multitude, that sang *Hosannaes* to him, and strew'd his way with their Palms, their Vestments, and their Praises, could not divert him from Deploring, even with Tears, *Jerusalem's* approaching Fate; and expressing in the midst of his Triumphs a Concern, for the very worst and stubbornest of his Enemies. And, lest it should be thought, that he was thus concern'd for worthless Mortals, onely whil'st he Shar'd and Felt the Miseries of their Condition; give me leave to observe to you, *Lindamor*, that immediately after his Resurrection, whil'st the Sense of the sudden and unexampled Change of his Condition was Fresh upon him, and the Remembrance of the Apostle's Ingratitude in deserting him, almost as Recent; he sticks not to give those very Disciples that forsook him, the glorious Title, (and that, a more familiar one than we find him to have allow'd them on Earth) of *his Brethren*; and particularly shews himself Sollicitous for that *Peter*, who, in spite of all those empty Boasts, wherewith he not onely seem'd to defie Death, but Christ's Prediction too, did not onely forsake his Master, but Denied him. He can in Heaven be so concern'd for his distressed Members here on Earth, that not onely he can take notice

notice of expiring *Stephen*, thorow that cloud of fatal Stones that batter'd down his Prison; and can, when *Saul* was persecuting the vulgar Christians, cry out unto him, *Saul, Saul, Why persecutest thou Me?* as if He, and those that Love him, were but One: But in the Messages he sends to the Angels or Governours of the seven Churches, he sufficiently manifests, That single Christians may be as particularly in his Thoughts, as if they had no other Object: His Greatness will not make his Kindness less Familiar, but only more Obliging; He disdains not, even after his Ascension, to say, *Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* That King, in the Parable, by whom Himself is represented, is pleas'd himself to welcome each Individual trusty Servant with a peculiar, *Euge bone Serve;* And in another Parable he scruples not to represent the great Condescensions and Familiarity, wherewith the Lord shall remunerate the faithful and watchful Servants, by telling his Disciples, *Blessed are those Servants, whom the Lord, when he cometh, shall find so watching. Verily, I say unto you, that he shall gird himself, and will make them to sit down to meat, and will come forth to serve them.*

At

Acts 7.

Act. 9. 4.

In the second and third Chapters of the *Apostles*.

Rev. 3. 20.

Math. 25.

Luk. 12. 37.

At which expression, you will the less admire, if you consider, that besides that it is parabolical, and probably hyperbolical, and therefore not to be taken (as the French speak, *au pied de la lettre*) in a strict sence: We find in the Evangelical story, that our Saviour disdain'd not to converse familiarly with Publicans and Sinners, nor even to wash the Feet of his own Disciples: And since he condescended to such Familiarity to those frail Mortals, so many of whom were apt to turn the Favors of God into Wantonness, we may the less admire his gracious condescensions to those, the Sinfulness of whose condition will keep them from turning his vouchsafements into any thing, but occasions of Joy and Gratitude. Marvel not, *Lindamor* as at an impertinency, that I appear so solicitous to possess you with high apprehensions of the supereminent Dignity and Felicity of our Exalted Saviour; and, that in the loftiest and most magnificent expressions, the Scripture affords me, I have endeavour'd to make out to you, that the bright Sun of righteousness is now grown uncapable of suffering Eclipses, but shines with unclouded and unequal'd Splendor; and that we shall in Heaven (as the Writer to the *Hebrews* speaks) *see Jesus, who was made a little* (or for a short while

while, *ἑαυτοῦ τι*) lower than the Angels, for the suffering of Death, crown'd with Glory, and Honour. For it will make Heaven more Heaven to us, to find him reigning there, who hath suffer'd so much for us; and for whom, if we e'r come thither, we shall have so much suffer'd. For, since our Love will, as the rest of our surviving Graces be perfected and grow compleat in Heaven; the ineffable Happiness of our dear Redeemer must needs bring an encrease to ours, commensurate to the Ardency of our Love for him, and we shall relish no happiness more than that, which is therefore ours, because he is happy, and supposes in him, what it confers on us. Besides that, since the Regal Dignity, wherein (as Mediator) he is Instituted; may make us owe our Salvation to his Sentence, as well as to his Merits; Heaven it self will be inestimably endear'd to us, by our injoying it upon his account. I need not tell you, what a value Lovers are wont to set upon the least Favours that can be bestowed on them by their Mistresses, and that oftentimes, a worthless Ribband, a Bracelet of Hair, or some such Trifle, that nothing can make precious but her presenting it, is highlier valued by the transported Lover, than the richest Presents of Nature, or of Fortune. How great a blessing must it then be,

Heb. 2.9.

be, *Lindamor*, to owe Joys that need not endearing circumstances to merit the name of happiness, to a person so belov'd, that even Heaven it self will bring more felicity to the amorous soul, as it is a proof of his Love, than that it is a Donative of his Bounty. As passionate Brides do incomparably more value the Wedding-Rings which their glad Lovers give them, as Pledges, than as Gold. 'Tis said of the persecuted and disgrac'd A-

Act. 5. 41. postles, that *they rejoyc'd to have been counted worthy to suffer shame for his Name.* But if they deservedly rejoyc'd to be allow'd to suffer for him, of how much Joy shall they have just cause, that are admitted to Reign with him? his having supported the Hardships and the Toyls (for I must not now call them Evils) to which our afflicted Condition of Mortality is expos'd, does so much Alleviate them, and refresh us under them, that in this sence also it may be truly said,

Isa. 53. 5. that *the chastisement of our peace was upon him and by his hurts we are healed.* But he that reli'd useven by his Cross, will sure do more for us by his Crown, when he shall admit, and even invite, each faithful servant to no less a Blessing than *to enter into his Master's Joy.* So rich a Source of Happiness did Christ design to make himself to us in all his capacities and conditions, that in Hea-

ven

ven and in Earth, it was, and will be, his gracious and constant imployment, to share our Grievs, or impart to us his Joy; and either lessen our Miseries by his sufferings, or encrease our happiness by his Felicity.

Expect not, *Lindamor*, that I should Solemnly beg your pardon for this seeming Excursion, till I come to think it a digression, to insist on the Blessedness of Christ in Heaven, treating of the Happiness which those that Love him will enjoy there. Wherefore, not to spend time in imploring a needless Forgiveness, I shall proceed to tell you, *Lindamor*, that in Heaven we shall not only see our elder Brother Christ, but probably also all our Kindred, Friends, and Relations, that living here in his Fear, died in his Favour. For, since our Saviour tells us, that *the Children of the Resurrection shall be* Luk. 20. *ἰσὺγγελοι*, equal to, or like the Angels; who 36. yet in the visions of *Daniel* and *St. John*, appear to be acquainted with each other: since, in the Parable of the miserable Epicure, and the happy Beggar, the Father of the faithful is represented, as knowing, not only the person, and present condition, but the past story of *Lazarus*: Since the Instructor of the Gentiles, confidently expects his Converted and Pious *Thessalonians*, to be
his

Scet. 23.

Luk. 20.
36.

Luk. 16.

1 Thess. 2.
19, 30.
Dan. 3.

*his Crown at that great day; When the having turned many to righteousness, shall, as the Scripture foretells, confer, a Star-like and immortal brightness. Since (which is chiefly considerable) the knowledge of particular actions, and, consequently, persons, seems requisite to the attainment of that great end of God, in the day of Judgement, the manifestation of his Punitive and Remunerative Justice: since, I say, these arguments, besides divers others, are afforded us by the Scripture; we may safely conclude it probable, that we shall know each other in a place, where, since nothing requisite to happiness can be wanting, we may well suppose (at least, if we can imagine here, what we shall think there) that we shall not want so great a satisfaction, as that of being knowingly happy, in our Other-selves, our Friends. Nor is this only probable, *Linda-mor*, but 'tis not improbable, that those friends that know us in Heaven, shall welcome us thither. For, since Christ assures us, that the very Angels (though they be so far from being related to our persons, that they are foreigners to our very Nature) receive accession of Joy for a relenting Sinner, that by repentance begins to turn towards God; you will not think it absurd, that in a place where Charity shall not only*

Luk. 15.7.

only continue (as *St Paul* speaks) but grow perfect, our dear friends should rejoyce to see us, not only begin to turn towards God, but come home to him. Nor is it unlikely, that our transported souls shall mutually congratulate each other, their having now fully escaped the numerous Rocks, and Shelves, and Quick-sands, and threatening Storms, and no less dangerous Calms, through which they are at length arrived at that peaceful Haven, where innocence and delight (which are here so seldom match'd) are inseparable companions, both of each other, and each blessed resident. With those friends we here lamented, we shall there rejoyce. And 'twill be but need, that the Discovery of each others Virtues should bring us to a mutual knowledge of our persons; for otherwise, we shall be so chang'd, that we should never know our friends; (and should scarce know our selves, were not an eminent encrease of Knowledge a part of that happy change.) For those departed Friends, whom at our last Separation, we saw disfigured by all the ghastly horrors of Death, we shall then see assisting about the Majestick Throne of Christ, with their once vile Bodies transfigured into the likeness of his glorious Body, mingling their glad Acclamations with the Hallelujahs of Thrones,

Phil. 3. 21.

Gen. 46.
30.

Thrones, Principalities, and Powers, and the most dignifi'd Favourites of the Cælestial Court. I need not tell you, *Lindamor*, that we shall be more justly Transported at this Meeting, than was good old *Jacob* at that of his Son *Joseph*, whom having long mourn'd for Dead and lost, he found not only Alive, but a great Favourite, ready to welcome him to an unknown Court. For, whereas the Patriarch said to his Son, *Now let me Dye, since I have seen thy face*; the seeing of our Friends in Heaven will assure us, that we shall for ever Live with them there. The Re-union of Friends being there as priviledg'd from Divorce, as that of Soul and Body, (which scarce will be more strict and satisfactory.) For, here indeed, if our Friends do not allay our Love or Affection by unwelcome Actions, or their contagious Sufferings, we commonly dote on them to a Degree, that, as it were, Reduces God to deprive us early of them, and Snatch our Idols, and his Rivals, from us. But there, our, on both sides, compleated Graces, will not only Deserve, but Allow a higher Strain of Friendship. The near Contemplation and Fruition of the infinitely transcendent Perfections of the Creator, keeping all our Kindness to the Creatures, not only Subordinate to the Love we owe to God, but
Grounded

Grounded On it; as Excited Needles, when they stick fastest to each other, owe their Union to their having both been touched by the Load-stone; to which, they have therefore Both of them stronger Inclinations, than Either to the Other.

There, probably, we shall satisfactorily *Self. 24.* understand those Deep and Obscure Mysteries of Religion, which, the profoundest Clerks that love not to Flatter themselves, acknowledg, they are unable fully to Comprehend; being, after all the Toyl and Industry of their anxious Enquiries, reduc'd to sit down with the Apostle's *ω Βαθος*, in Ad- *Rom. 11.* miration of that Depth, whose Bottom they 33. cannot Fathom. There we shall understand those obscure passages of (That Divine Book, and uncapable of Flattery) the Scripture, which, notwithstanding all that Bold Criticks, and Learn'd Expositors, have Attempted to illustrate it, does still continue, in many Places, Obscure. There, discerning how exquisitely the several Parts of Scripture are fitted to the several Times, Persons, and Occurrences, wherein their all-foreseeing Author intended most to use them; we shall discern not only a Reconcilableness, but a Friendship, and perfect Harmony, betwixt those Texts, that here seem most at Variance, and shall discover not only the

Sense of the obscurer passages, but the Re-
 quisiteness of their having been written so
 obscurely. That strange and peculiar, as well
 as otherwise cryptical method and stile of
 Scripture, which often costs us so much study
 to find it rational, we shall there discover
 to be admirable, and worthy of its Omni-
 scient Author. There, I hope, we shall have
 clearly expounded to us those Riddles of
 Providence, which have, but too often,
 tempted ev'n Good men, to question Gods
 conduct in the government of the world;
 whilst the Calamities and Persecutions of
 Virtue, and Innocence, seem approv'd by
 him, who accumulates Prosperities on their
 criminal Opposers. There, we shall be con-
 vinc'd, that all these seeming irregularities,
 which the heathen thought fit to impute to
 the giddy Whimsies of a blind female De-
 ity, are not only consistent with God's Ju-
 stice and Goodness, but are Productions of
 it. And though such a Belief do here, to
 intelligent persons, seem perhaps a greater
 piece of self-denial, than to refrain from
 Wine, or Gold, or Mistresses; yet in Hea-
 ven it will appear as reasonable, as here we
 find it difficult. For, as *Bildad* speaks in
 Job We are but of yesterday, and know nothing,
 because our days upon Earth are but a shadow.
 And the shortness of our Transitory lives,
 not

not permitting us to continue long enough spectators here, to see above a Scene or two at most of that great Play, Acted by Mankind upon the Stage of the World; 'tis no wonder we are apt to harbor sinister Thoughts of the contriver of a Plot, whose neither Beginning nor End we are acquainted with. Which yet is little less injurious, than 'twere to censure the lofty Tragoedian *Seneca*, or some other matchless Artist, having perused but a piece of some Tragedy, whereof the latter part never arrived at our view. But, when once God's whole Plot (if I may so speak) and Conduct in the Administration of the World, shall come to be disclos'd; all those Revolutions and Occurrences of Empires, States, Families, and Particular Persons, which Men are here so prone to Quarrel with, will there appear so just, so requisite, and so seasonable, that those very things, which here tempted us to deny God, shall there engage us to praise him; and we shall not so properly be satisfy'd with his Providence, as ravish'd. But especially, we shall be transported with Wonder and Gratitude, when God shall vouchsafe to discover to his particular servants, the reasons of his Dispensations towards them, and make out to them not only the Necessity and Justice, but ev'n Mercif

fulness of those very Afflictions, that were most imputed to his Severity, (no Stroke from God's Paternal Hand, either lightning Sooner, or falling Heavier, or staying Longer, than the Occasion, that Extorted it, exacted) and convince them, that their Hopes were never Disappointed, but to Secure their Title to better things than those they hoped for; nor their Inferiour Interests prejudic'd, but for the Advantage of their Supreme ones. Yes, all that unwelcome Darkness, that here surrounded our purblind Understandings, will vanish at the dawning of that Bright, and (as St. *Peter's* * Expression may be interpreted) Eternal day; wherein, the Resolution of all those Difficulties, which here Exercis'd (and perhaps Distress'd) our Faith, shall be granted us to Reward it. And I must profess to you, *Lindamor*, (as Unfashionable as such a Profession may seem in a Gentleman not yet Two and Twenty) that I find the study of those excellent Themes, God's Word, & his Providence, so Difficult, and yet so Pleasing and Inviting, that could Heaven afford me no greater Blessing than a clear Account of the abstruse Mysteries of Divinity and Providence, I should value the having my Understanding Gratifi'd and Enrich'd with Truths of so Noble and precious a Nature,

2 Pet. 3.

18.

* *ἡμῶν*et. *ω* 106.

ture, enough to Court Heaven at the rate of renouncing for it all those unmanly Sensualities and trifling Vanities, for which; inconsiderate Mortals are wont to forfeit the Interest their Saviour so dearly bought them in it.

Nor shall we only converse with Saints *sect. 25.* and Angels, but with that infinitely more glorious Deity, that made them, what they are, without at all impoverishing himself. In Heaven, we shall enjoy (its Maker) God, and see Him as he is, who (as the Scripture telleth us) shall then be *all in all*: Com- *1 Joh. 3. 2.* prising all the Goods, we value in the Crea- *1 Cor. 15. 28.* tures, as Eminently and Fully, as the Sun doth the Light that Twinkleth in the Stars.

If one that was none of the least of the *Anaxa-* Philosophers, scrupl'd not to tell the Man *geras.* that ask'd him, What he was born for, that, It was to contemplate the Sun; If our best Naturalists themselves, though the Darkness that is here cast upon Things, and the Dimness of our Intellectual Eyes, (which I remember *Aristotle* fitly compares to those of an Owl at Noon-day) permit us to discern but very little of that Wisdom, Power, and Goodness, which he has express'd in the Creation; are yet often transported and ravish'd with a just Admiration

of the perfections he has displayed in his Workmanship. If the wise Queen that came so far to visit *Solomon*, was put almost into an Extasie, by the sight of his, (though Wife, yet Humane) ordering of things; And if the *Angels themselves* (as *St Peter* informs us) *desire to look into the mysterious contrivances of God*, in order to Man's Redemption: How great a satisfaction, *Lindamor*, may we justly conceive it must needs be, to be admitted to see so much of God, as Heaven will discover to us? especially, since so much of our future happiness will consist in that Beatific vision, (as the School-men justly call it) that *St John* concluded, that *we shall be like God*, because we *shall see Him as He is*. And our Saviour himself paraphrases our Cælestial Felicity by this Blessed Vision, where he says, *Blessed are the pure in heart, for they shall see God*: as on the other side, the writer to the *Hebrews* employs the being deny'd the sight of that Divine Object, as a description of extreme wretchedness, in that Text where, having exhorted those to whom he writes, to *follow peace and holiness*; he adds, as the formidablest Menace which he could make use of, to deter them from slighting his exhortation, *without which, no Man shall see the Lord*. And by this vision our Saviour seems

1 Pet. 1.
12.

1 Joh. 3. 2.

Mat. 5. 8.

Heb. 12.
14.

seems to describe the happiness even of Angels; where, forbidding the scandalizing of any of those little ones that believe in him, he adds, to enforce what he had said, that *their Angels do always see the face of his Father in Heaven*. We shall be so taken up with the Contemplation and Fruition of that Glorious object, (in whose Infinity all goods are included and dilated) that Ages, numberless as the joys that Beatific Vision abounds with, will scarce afford us leisure for a diversion to any other pleasures, than those it self creates. Which are so Numerous and so Entire, that we shall there desire nothing that we have not, except more Tongues to sing more Praises to him; or at least a capacity to pay him greater thanks for what we have. And even those desires, God's gracious acceptance will make, in being conceiv'd, Accomplish'd: for, otherwise Heavens Residents scarce know any other want, than that of need to wish: The Compleat Blessedness of their Condition, reducing them to a happy uselessness of wishes, by affording them a full Præ-possession of all the objects of desire. There Time, like Fire, having destroy'd what ever it could prey on, shall at last die it self, and shall go out into Eternity. Whose Nature is

Mr. 8.
10.

such, that though our Joys, after some Centuries of Years, may seem to have grown Elder, by having been enjoyed so many Ages, yet will they really still continue New, not onely upon the scores of their Welcomness and Freshness, but by their perpetually Equal (because Infinite) Distance from a Period. There, our Felicity shall alwayes be the Same, yet ever New. Weariness arguing imperfection, either in the Object, or the Appetite; the Former of which is Impossible in God, and the Later shall cease in Heaven. Where our Felicity shall be so great, that Variety (it self) shall not be needed as a Part of it. And, if Heaven do admit Variety, it may be supposed such a one, as shall consist in a Further Knowledg of the First Object (God,) not a Forsaking of it; and such as arises from the fix'd Beholding of the changing-necks of Doves, or such as we may see in the diversifi'd Refractions of the same sparkling Diamond. In God, there is (if I may so speak) such a various Identity, that the Fruition of him both Satisfies and Creates Desires: though That, without Satiety; and This, without Disquiet. Other Delights, like the usual Cloathes we wear, quickly grow Stale; and are soon worn out; whereas Cœlestial Plea-

Pleasures participate the Prerogative of the Jews Garments in the Wilderness, of not Impairing by being used Long. But as the amorous Needle, once joyn'd unto the Load-stone, would never, uncompell'd, forsake the enchanting Mineral; but, after Ages, cling no less closely to it than at the first Moment of their Union: So do the Saints in Heaven, with the same Undiminish'd freshness ever possess their Joys, as if each moment were the First that they possess'd them in. And, if their Happiness do not improve by lasting Enjoyment, 'tis perhaps, but because it was at first incapable of Increase. Or, if our Pleasures do admit Accession, they shall receive it from our Assurance, that we shall taste them for Ever, and perpetually repeat (or rather continue) the same renew'd Fruitions To an Eternity, endear'd by nothing more, than by the quiet Leisure it will afford us, undistractedly to Employ it, in Celebrating of the Author's Praises; and in a Condition, happier in that by it we grow past Doing, than past Suffering Ill. In Heaven, (in a word) our inexhausted Joys will be so Numberless; and so Immense, that we shall Need (as well as Have) Eternity it self to taste them fully.

But, *Lindamor*, it was not my Design to *Self. 26.*
give

give you a particular Topography of this Caelestial Canaan; but only in a few words to let you see, that 'tis a *Land flowing with Milk and Honey*. And though I acknowledge, I have given you but dark descriptions (and sometimes rather Poetical than Chorographical) of what the Apostle stiles,

Col. 1. 12. *The Inheritance of the Saints in Light*: yet since, to whet our Longings, for Fruitive (or experimental) knowledge, it is reserv'd among the Prerogatives of being in Heaven, to know how happy we shall be, when There: and since, what the Scripture hath reveal'd of Paradise, seems meant rather to quicken our Obedience, than satisfy our curiosity; I may for those purposes, have perhaps tolerably perform'd that task (of Heavenly Topography) by the acknowledgements of my disability to do it worthily. I shall now onely add this property of our expected Bliss, that the vast multitude of partners does detract nothing from each private share, nor does the publickness of it lessen Propriety in it. This Ocean of Felicity being so shoarless, and so bottomless, that all the Saints and Angels cannot exhaust it, it being as impossible for an Aggregate of Finites, to comprehend or exhanst one Infinite, as tis for the greatest number of Mathematick points

Points to amount to, or constitute a Body. Our Neighbor-Regions do all enjoy the benefit of Light as well as We; yet we enjoy not less, than if they enjoy'd none. Indeed there is this difference between the Son of Righteousness and that of Heaven; that, whereas the later, by his presence, Eclipses all the Planets, (his Attendants;) the former, though radiant with a much mightier splendor, will, by his presence, impart to his Saints: according to that of the Apostle; *When Christ, who is our* Col. 3. 4. *life, shall appear, then shall we also appear with him in Glory.* So that the Elect in relation to this Sun, shall not be like Stars, which his shining obscures and makes to disappear; but like polish'd Silver, or well-glaz'd Arms, or those vaster Balls of burnish'd Brass, the tops of Churches are sometimes adorn'd with, which shine not till they be shin'd upon, and derive their glittering Brightness, and all the dazzling Fire that environs and illustrates them, from their being expos'd (unscreen'd) to the Sun's refulgent Beams. *I am my beloved's, and my* Cant. 6. 3. *beloved is mine,* says every Saint (with the Spouse in the Canticles) to his Redeemer. David says of them that put their trust in God, *That he shall abundantly satisfy them* Psal 38. 6. *with the fatness of his House, and make them drink*

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drink of the River of his Pleasures: As if he meant to insinuate, that, As when a multitude of Persons drink of the same River, none of them is able to exhaust it, and yet each of them may have the full liberty of Drinking as much as he Can, or as much as he Could, though none but Himself should be Allow'd to Drink of it: So, whosoever enjoys God, enjoys him Wholly, or at least doth enjoy him so Entirely, in Relation to that Man's Capacity, that the Fruition of whatsoever rests unenjoy'd of God, is forbidden by the Immensity of the Object, and not the Præ-possession of his Rivals. The Angels, though of a Nature Differing from ours, and thereby plac'd above the personal Experience of our sufferings and infirmities, do yet so sympathize with us, that (as our

Luk. 15. 7. Saviour informs us) they rejoyce at the repentance of a sinner. And, though the Members of the Church-Militant, and those of the Triumphant, live as far asunder, as Heaven is from Earth, and are not more Distant as to Place, than Differing as to Condition; yet *St. Paul.* reckons all the Saints to be but

Eph. 3. 15. *one Family in Heaven and Earth.* If then the disparity of Residences, of Qualities, and of Conditions, cannot Now hinder the Lovers of God from being so concern'd in one another; how much of endearing Kindness may

we

if he suppose, that they will Enterchange,
 When both their Love shall be Perfected,
 and all those other Graces too that are pro-
 per to Cherish & Encrease it. For, the same
 Apostle, who, to assist us, to conceive the
 strictness of the Union both betwixt Christ
 and his Saints, and the Saints among them-
 selves, tell us, that *He is the Head, and they* ^{1 Cor. 12.}
are his Body, & Members in particular; teaches
 us to make this Inference, That (to express
 his Doctrine in his own words) *If one Mem-* ^{v. 17, 18.}
ber suffer, all the Members suffer with it; and
if one Member be honour'd, all the Members
rejoyce with it. Yes, *Lindamor*, in that bless'd
 Condition, our Wills being perfectly con-
 form'd unto our Maker s, no Saint nor Angel
 can enjoy his Love without possessing a pro-
 portionate Degree of Ours. And then; since
 perfect Friendship appropriates to each
 Friend the Crosses and Prosperities of the
 other, (as good *Barzillai* could not be high-
 lier obliged by *David*, than by the King's ^{2 Sam. 19.}
 kindness to his Son) each several Beatitude ^{37.}
 in Heaven shall (in some sort concern the
 whole Society, and) be Ours. As Astrono-
 mers teach us, that the Earth receives Addi-
 tion of Light by the Sun's Beams bestow'd
 upon the Stars, and from the Moon reflect-
 ing upon Her. And because our Personal
 Capacities are too too Narrow, to contain

All

All that joy, we are (by the strange Arithmetic of Friendship) in a manner multiply'd into as many happy Persons, as there are Saints & Angels bless'd in Heaven. Our perfect Union to our common Head, and mutual Communion with each other, applying and bringing home every Felicity of theirs to us. This friendly and reciprocal Sympathy, teaching us each to Glorify'd Saints Blessedness, and him ours, by a bless'd Circulation, which makes us encrease, by our resenting them, those joys (of others) whose encrease we resent. But my thoughts are engaged in so good a Company, *Lindamor*, that they keep me from considering, how fast the hours pass, and have almost made me forget, that the time which my occasions allow'd me for scribbling to you, is so far spent, that not now at last to relieve you from the persecution of my blunt Pen, were to be almost as injurious to my own affairs, as to your Patience. Hereafter yet I may possibly make you some amends for this, with Riper Discourses of the Nature and Duties, or (if you will) the Properties and Returns of this Love, to which I have hitherto presented you some Motives. To (the last of) which I might add, That, our love to the Creature is an Earnest, but to God 'tis a Title; the one makes

makes us the objects, but the other makes the object ours; That, since there is in Love so strang a Magick, as to transform the Lover into the Object lov'd; we ought to be extremely careful of the Dedication of a passion, which, as it is plac'd, must either dignify our Nature, or Degrade it: And not to address to any lower (or, which is all one, to any other) object, the highest Intensity of a Love, which cannot stoop without our Degradation. And these I might expatiate on, and Recruit them with many other Motives, additional to those I have already insisted on; but that I may more properly reserve them to the treatise of the properties of that Love, whose Nature so partakes that of its object, that there can hardly be produc'd more powerful motives to it, than the Conditions of it. Since then (as I freshly intimated) I cannot but fear that your tir'd Patience, as well as my urgent occasions (though these will recall me to morrow morning to my own *Western* Hermitage) doth at present summon me to leave you; and since I cannot do so in a happier place than Heaven, I shall suspend my farewells, onely to beg you to believe, that so Noble a Motive of exalting Friendship, as the ambition of rendring mine a fit return
for

for Yours, hath so improv'd my Kindness,
 that my Affection, without wronging its
 Greatness, could not Express it self by
 any less Attempt, than this of gaining you
 the Greatest, and the most Desirable of all
 Goods, by elevating (that Noble Harbin-
 ger of your Soul) your Love to Heaven:
 Whose Joys alone are not Inferiour to
 those which the Being made Instrumental
 to procure them you, would really Create
 in,

My dearest Lindamor,

*Your most Faithful, most
 Affectionate, and most
 Humble Servant,*

ROBERT BOYLE.

From Leese this 6th
 of Aug. 1648.



ADVERTISEMENT.



Hilft this fourth Edition of the foregoing Treatise was upon finishing, it hapned, that a Devout and very Ingenious Friend of the Authors, having press'd to have the Perusal of some Occasional Meditations that lay by him, on several Subjects, met, among others, with that which follows; And finding the Subject to be of Affinity with what is rather Touch'd than insisted on, in the 65th page of the past Treatise, Touching Mens Inability to Praise God Worthily, and having a great deal of Partiality for the Reflection, would needs have it annex'd as it was, to the newly finish'd Edition: Notwithstanding

M *standing*

standing the Author's having too just
cause to urge, That, besides the Im-
perfections that are made necessary by the
Sublimity of the Theme, *ſuch* Occasional
Papers, eſpecially His, are wont to have
peculiar Unaccuratenesses, as being de-
ſign'd rather to entertain the Writer him-
ſelf, than any other Reader.

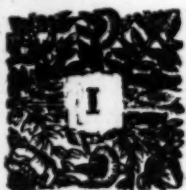
An



An Occasional Reflection upon a
L E T T E R,

(Receiv'd in April, 1662.)

*Containing an Account of what passed on
the KING's Coronation-day, in a
little Country Town.*



*Need not, Pyrocles, af-
ter what we have been
reading, tell you, that
the Writer of this
Letter thinks that
both in what he has
said of the King, and
in what he has done to Solemnize His
Coronation, he has behaved himself
rarely well. For I doubt not, but you
easily discern by his way of Writing, that
he is highly satisfied with his Perform-
ances, and expects that he shall, if*

M 2

not

not be Thanked by the King, at least be Mention'd in the News-book. But 'twill, I fear, be requisite to tell you, that this honest Man is not alone of his mind; for being his Landlord's Bailiff, he is esteem'd at that rate by his Neighbours, and look'd upon as a Man very considerable in his Parish; and is perhaps thought to have a right to Pity most of those that do not Admire what he has now been doing. And yet, You and I, who pretend not to be Courtiers, can, in his Rural *Encomiums*, and in his ill-contrived way of Honouring his Prince, easily discover so much that might have been Mended, and so much that might be Laugh'd at, that, if the King, according to His wonted Graciousness, vouchsafe this Action his Smiles, it must not be in consideration of the suitableness of the Performances to the Occasion, but, *partly* as they proceed from a Hearty, though ill-express'd, Loyalty and Love, and *partly*, as they afford Him a Subject of Merriment. And not onely the nice Criticks, who have seen those Magnificent Solemnities, and heard the Eloquent Panegyricks,

negyricks, wherewith the principal Cities and Assemblies in the Nation have thought they did but Part of what they should ; and not onely those Assiduous Courtiers, who, by the Honour of a nearer Access have Opportunities (deny'd to others) of discovering those Particularities that may best give a high Veneration for a Great Person and a Great Prince, to those that are qualifi'd to discern and relish such things; not onely these, I say, will have a quite other Opinion of the Rural Praises, and Antique Ceremonies that were so well lik'd a hundred Miles from *London* ; but this Country-man himself, if he were admitted to the Court, and bred a while there, would in time see so great a distance betwixt what he has done, and what a person better bred might have done, that he could not remember without Blushes, what he now looks upon with Triumph.

And now I must on this occasion confess to You, *Pyrocles*, that I have (on other Rises) several times been revolving in my Thoughts, what the Angels think of those Praises

and Descriptions of God that Men devise, (For I intend not here to speak of those the Scripture suggests) and wherein we are most Applauded by others, and do oftentimes perchance Applaud our selves. For those Cœlestial Courtiers (if I may so call them) have several Advantages to assist them in the Celebration of our common Master, which we poor Mortals want. For First, They are free from those Selfish and Inordinate Affections, that too often hinder us, either from Discerning the Excellency of divers of Gods Attributes and Wayes, or from duly Acknowledging it. They have no Sins to keep them from decrying the Justness of what he does; They have no Ingratitude to oppose the fuller Resentments of His Goodness; and they are not tempted, not to discern and adore His Wisdom, for fear they should appear Culpable for repining at His Dispensations. And indeed, their Longævity allowing them the full Prospect from end to end, of those intricate transactions of Providence, of which,
short-

short-liv'd Mortals do commonly see but a part; they are questionless far more satisfi'd with the incomparably better Contrivances they discern in the Management of human Affairs, than we are with the Conduct or Plots of the most skilfully written Plays and Romances. Besides, Those happy Spirits, of whom the Scripture tells us, that *they stand before God*, and that they *continually see His face*, have by that Privilege, the blessed Opportunities of discovering in the Deity they Contemplate and Serve, many Excellencies, which even They could never but by Experience have form'd any thoughts of; and they see in one anothers Solemn Adorations and Praises, a way of Honouring the Object of them, so much transcending the utmost of what We here aim at, that their Homages to their Creator may well be suppos'd of a farr Nobler Kind than ours. And lastly, When I consider, how much less unworthy Thoughts and Expressions touching Things Divine the same Person may have, when come to his full Maturity of Age and Parts, and

Luke 1.

Matth. 18.

whilst he was but a Child in both; and when I consider, how much more Advantagious Conceptions of the Wisdom displayed in the Universe, and particularly in the Contrivance of a Human Body, one that is a true Philosopher, and a skilful Anatomist, may have, in comparison of a man illiterate, and unacquainted with Dissections: When, I say, I consider these things, and compare the dim Twi-light of Human Intellects in this Life, with that Clear and Radiant Light, which the Scripture ascribes to Angels, I cannot but think, that, having to the Privilege of a much Nearer Access than is allow'd Us to contemplate God's Perfections, the Advantage of having incomparably more Illuminated Intellects to apprehend them with, they must frame otherguess Conceptions of the Divine Attributes, and glorifie the Possessor at an otherguess Rate, than is allowed to Those, whose Understandings are so dim, and whose Residence is so remote from that blessed Place, where the Perfections they would Extol are most Display'd.

Assisted

Affisted by these and the like Advantages, *Pyrocles*, those happy Spirits may well frame Notions, and employ expressions in honour of their Maker, so farr transcending Ours, that, though the Angel's Goodness keeps them, doubtless, from beholding them with Contempt; yet, we may well think, they look upon them with such a kind of Pity, as that, wherewith great Wits and Courtiers look upon the Mistakes and Imperfections of what they Did and Writ, when they were but School-boys; and as that, wherewith, when we shall be admitted to the Society of the Angels, we shall look back upon our former selves. No, *Pyrocles*, to Praise God is a Debt, which, though we should ever be Paying, we must alwayes Owe, not onely because the renewed Obligations will last as long as we; but because, though the entire Sum were *possible* to be paid, we have no Coyn of the Value that would be requisite to make a Payment of that nature. 'Tis true indeed, that some men say much More than others
 upon

Heb. 10.

upon a Subject, on which none can say Enough, and which, even *the Spirits of just Men made perfect* can but imperfectly celebrate. It may be too, that the Praises we pay to God procure Us some from Men, and perhaps even from Orators and Encomiasts; and though I hope no Man can so far flatter himself, as to think he can Flatter what he can never do Right to; yet, the Zealousness of our Endeavours, and the Applause that others entertain them with, may perhaps tempt us to think, that, because in our Expressions we have Surpassed our Selves, we have almost Equalled our Theme: as if to make our Praises too great for any other Subject, were sufficient to make them great enough for God. But alas, how widely must we be mistaken! since our Expressions, if we speak sense, can at best but fully represent our Conceptions, and those being but the Notions of a Finite Creature, must needs fall extremely short of Perfections, which were not what they are, if they were not Infinite. No, *when* we have employed

played the loftiest Hyperboles, and
 exhausted all the celebrating To-
 picks and Figures of Rhetorick;
when we have dressed Metaphysical
 Abstractions in Poetick Raptures;
when we have ransacked what ever
 things are most Excellent among the
 Creatures, and having Defacated
 them, and Piled them up together,
 have made that Heap but a Rise to
 take our soaring flight from; *when*
 we have summed up, and left Beneath
 our Expressions, all that we are here
 wont to acknowledge Above them;
 nay, *when* Instructed, as well as In-
 flamed, and Transported by that In-
 accessible Light, that is Inhabited ^{1 Tim. 6.}
 by what we Adore, we seem Raised ^{16.}
 and elevated above all that is Mor-
 tal, and above our selves, and say
 things, that nothing else could either
 Inspire or Merit; even *then*, I say,
 those Expressions, which any other-
 wise applied would be Hyperboles,
 do but express our Devotion, nor
 the Divine Object of it, and declare
 How much we honour Him, ra-
 ther than What He is. And in-
 deed, none but the Possessor of an
 Infinite

Infinite Intellect can be able to say, what the Possessor of other Infinite Perfections deserves to have said of Him. And what ever zealous skill we Praise God with, we do farr less Honour Him than Injure Him, if we think our aspiringest Praises can arrive so farr, as, I say not to *Reach*, but so much as to *Approach* their Subject.

But, let not this inevitable Impotence (*Pyrocles*) Trouble, or Discourage Us. Those blessed Souls, *Rev. 14. 4.* that *follow the Lamb whithersoever he goes*, do (as we are taught in the Apocalypse) make it their Business, and find it their Happiness, to spend a great part of their Eternity in Extolling Him, by whom they are plac'd in a Condition, where they can have no Employment, but what is Holy and Noble. And even here below, the Praising of God is a work, wherein we Imitate, though we do not Equal the Angels, and are busied in the same Employment, though not with the same Skill. Nay, Heaven it self exempts not its Residents from an Impotence which belongs
to

to Creatures, not as they are Imperfect ones, but as they are Creatures. Even the Members of the Church Triumphant do not Triumph over this necessary Impotence; their Praises may need Pardon, even in a Place where they can Sin no more : And they can expect but from God's Goodness, the Acceptance of those Praises, that are Improv'd, as well as Occasion'd, even by their being made Partakers of his Glory. Nay even in the Prophet *Isaiab's Exstatick Vision*, Isa. 6. 2. the Seraphims themselves, that are introduced, as answering one another's glad Acclamations to God, are likewise represented, as Covering (out of respect) their Faces with their Wings. But, *Pyrocles*, as I was saying, this unavoidable Disability to say things Worthy of God, need not at all trouble us; *since* we pay our Homages to one, whose Goodness our expressions can as little equal, as they can his other Attributes. He that Created us, will not Impute it to us, that we act but as Creatures; And *since* he has declar'd, that *where* 2 Cor. 2. 12. *there is a willing Mind, a Man is accepted*

cepted according to what he has, and not according to what he has not; The Impotence I have been speaking of, ought to bring us rather Joy than Trouble, since the infinite Distance betwixt us, without lessening his favourable Acceptance of our Praises, supposes the boundless Perfections of Him, whom those Praises (through his Goodness) help to give us an Interest in; And no Son would repine at His Royal Father's Greatness, how Immense soever, being sure, that Greatness would not lessen his Kindness. For 'tis less Desirable to be able to describe the Power and Excellencies of him we have an Interest in, than to have an Interest in one, whose Power and Goodness exceeds what ever we can Say or Fancy of them.

To conclude, *Pyrocles*, since on the one side God is most truly said in the Scripture to be so *Glorious*, that he is *Exalted above all Blessing and Praise*, and consequently, though I could (to use St. Paul's phrase) *speak with the Tongues of Men and Angels*, yet the highest things I could say of the Divine

Nehem.

9. 5.

1 Cor. 13.

1.

vine Perfections, must needs be therefore far Below them, because a Creature were able to say them. And, since on the other side, it is of Us Men, that God vouchsafes to say, *Whoso offereth Praise, glorifieth Me*; and his transcendent Excellency is so far from being inconsistent with a resembling Graciousness, that such a Benignity is one of the most conspicuous parts of it; I will not forbear to pay my Praises unto one, whose Deserving infinitely more than I can offer, keeps him not from Accepting as much less than he deserves. But then I must not Presume to *fill my mouth with his Praises*, without Sensibly acknowledging, that there is not any Subject, whereon my Expressions can more want Eloquence, than on this Subject; even Eloquence it self would want Expressions.

F I N I S.